

MERCURY'S
Caducean Rod:

OR,

The great and wonderful Office of the Universal Mercury, or God's Vicegerent, Displayed.

Wherein is Shewn
His Nativity, Life, Death, Renovation and Exaltation to an Immutable State;

To which is added
A General Epistle, discovering the Myste-
rious Fire of *Pontanus*.

By *Cleidophorus Mystagogus*.

The Second Edition.

L O N D O N:

Printed by *William Pearson*, for *Thomas Ballard*, at the
Rising Sun in *Little Britain*. 1704.

MERCURY

Caducan Rod:

The ... of ...
... of ...
... of ...



... of ...
... of ...

... of ...
... of ...

... of ...

... of ...

... of ...

... of ...

A
e
M
B

T
ful
that
Open
of t
less
Lan
Cap
simp
tho
to m
and
Not
not
own
Phr
Rhe
true
in t
f t

A General Epistle to the Reader, more
especially to those who are the true
Inquirers after Hermetick Philoso-
phy.

THIS Caducean Rod of Mercury
(Reader) is a subject of so great use-
fulness to this Generation of Searchers after
that infallible Truth of Natures Mysterious
Operations, that it needs no Apology, or any
of those Flattering Titles, wherewith worth-
less Books are usher'd into the World; my
Language being indeed obvious to all those
Capacities, which God hath qualified in the
simplicity of Nature to understand the same;
tho' Truth's Language may seem contemptible
to many of those worldly Wiselings, who swell
and are puffed up, ready to burst with the empty
Notions of their vain Philosophy, regarding
not any thing, but what is hammer'd upon their
own Anvil, in the false flourishes of Athenian
Phrases, which we willfully omit, for to speak
Rhetorically is no part of my Design: Because
true learning in the Spagyrick Art consists not
in that, but in the Demonstrative Knowledge
of that matter, which all the Ancient Philo-
sophers

To the Reader.

scophers have born Testimony to, with one unanimous voice, from the true speaking Hermes even to this present Age.

Therefore (O Reader) what I shall entertain thee with in this ensuing Discourse, will be a product from the knowledge of that universal subject matter from whence alone Mercury hath its Birth, Life, &c. and his Office of Ascending and Descending is known: For this Philosophical work is an Abstract of the Creation, an Epitome of all Forms, and Nature's general Looking-glass, wherein more Mysteries are contained, than mean Capacities are able to describe: But to add some sparks to this Light or Knowledge, I shall ground my discourse from the Secondary Chaos, analogized with the first, according to the custom of Philosophers.

In the Beginning when the Darksome Abyss imprison'd the yet undistinguished Waters, the divine all-working Spirit Moved and Brooded on the face of them, and from the invisible Gulph brought forth this glorious Fabrick: The first thing that appeared after this Incubation was Light, the immediate Product of the Spirit of Light and word Fiat. Now this Light, being the principal Instrument of the Creating Spirit, out of hand manifested its boundless Activity, in separating the several Natures, that lay hid in the Chaos, which was the dividing of the Waters from the Waters.

But

To the Reader.

But the divine Artificer stop'd not here, but clears the surface of the Earth of Waters, and by his word of Power swaths their restless Waves in Bands, that they might no more deluge the Earth, and so made way for the vegetative Power, which he had implanted in her, to display it self in a most lovely and ravishing variety.

He imbellish'd also the Azure Roof of this spacious Theatre of his Glory with numberless inextinguishable Lights; a little beneath which he ranged those seven Lamps, which continually influence and beam down upon the Earth the Blessing of Heaven, as being supplied from the over-flowing Fountain of his Inexhaustible fullness; amongst which the Sun and Moon are call'd the two great Lights, by way of Eminency, as being not only the distinguishers of Times and Seasons, but also the great Dispensors of the divine Bounty and Justice here below.

When God had thus created the World, and all the Host and Furniture thereof, he imparted to them all the Blessing of Encrease, commanding them to multiply in their kind, by means of a Seed, to that end inclosed in them.

And at the close of all he made Man, the Abstract and Abridgment of all his Works of Wonder, upon whom he stamp'd the glorious Image or Character of his own Essentiality, to the end he might be every way worthy, fit and capacitated to rule over and dispose of the out-

To the Reader.

ward Creation. Now one main Lineament of this beautiful Image being that Wisdom, where-with he was indowed, and whereby he was enabled to pierce through the external shell of things, to the internal working Spirit, it was to be his continual imployment to search into the abstruse Essence of things, and by a skillful application and joyning of Symbolizing Natures, to effect all, that might conduce to delight or necessity, and so become an Opener and Manifester of the Wonders of God in Nature.

'Tis true, the Image of God in Man consisteth in Knowledge, Righteousness and Holiness, and a firm Knowledge of that Truth, which was defaced (yea in a measure lost) by the Fall, but restored again to all Believers by and through Jesus Christ, the Archetypal Image and Son of God, in and according to whom the lesser as well as the greater World was framed, who to this day by his Spirit doth not fail faithfully to shew the way, in which this Wisdom, the best and choicest of all Treasures, and most desirable, may be obtained, by exciting strong and earnest impulsations of life in the heart of the Elect after this Jewel of Price, putting them upon seeking, asking, knocking incessantly, until they find, receive, and (upon their perseverance to the end) it be open'd unto them. For great is the Magical attractive Power of Desire, but certainly nothing can be compared to the force of those longings, which the Divine Spirit blows up in us, as being in-

fluenc'd

To the Reader.

fluenc'd by Omnipotence it self, to which nothing is impossible.

This is that which the Wise Men of old took for their way, to obtain the knowledge of the secrets of Nature: Solomon the wisest of men asked Wisdom of God, and obtained it to that degree, as 'tis declared none ever before him did, or ever after him shall arise like unto him.

Job, that great Searcher into natural Secrets (as appears by several Passages of his Book) after he had discoursed of the Mysteries of God in Nature, and particularly of those in the mineral Kingdom, and inquiring after that Wisdom, which is the sole Revealer of them, gives us this short, but pithy information to obtain the same from the mouth of God himself, in these words; The fear of the Lord is Wisdom, and to depart from evil is Understanding.

This is the way I have endeavour'd to follow, in order to obtain this Wisdom and true knowledge of Nature, who being God's-hand-maid, will not conceal her self from those, who are ordain'd of God to behold her Beauty unvail'd, if they seek by the means ordain'd, viz. an illuminated understanding and diligent indefatigable Labours, &c.

And for my part, I have great reason to magnify that holy Arm, that hath in some measure conducted me to the Mount Helicon of Art, and brought me to see at a distance,

To the Reader.

the reward of Art; therefore hope my Soul will never forget to bless and praise that holy Name, who hath taken compassion upon me, the smallest and lowest of all his Creatures, as I in humility have sought unto him, for I have found my hungry Soul to be filled with Divine and natural Wisdom; even those good things of his Kingdom, of which the Rich, Proud, Full and Haughty know not; and we have sufficient Testimony on Divine and natural Records, that this God, the Father of all our Mercies, hath had a special regard to a Remnant in all Ages, giving them a Prospect, and also a Taste of that blessed Portion of Joseph, being a true Compendium of the choicest Vertues of Heaven, of the dew and of the deep, that lieth beneath; of the choicest Emanations of the Sun, and the choicest Products of the Moon; of the top of the Mountains of the East, and of the choicest fruit of the Avel Hills, and of the choicest part of the Earth, and the fullness thereof.

O Lord God! Stream out, if it stands good with thy Divine Majesty, these thy Blessings upon the head of all those, who seek thy Name, in the painful Work of Watchfulness, Holy Silence, and Regeneration; and for the sake of Truth and Wisdom are free to be separated from the Pleasures of this wicked World and their Brethren; desiring nothing more than that they may be worthy of a true Resignation to thy Disposal, to follow thee and the
Lamb

Lam
thro
City

T

Lor

to r

My

rais

and

Ma

way

ber

rais

dom

her

bu

vin

the

Ha

An

Pre

I sh

ing

wh

an

•bet

tw

tu

D

be

To the Reader.

Lamb in all the Tribulations we are to pass through in our Pilgrimage to thy immortal City.

Therefore, if it be thy good Pleasure, O Lord God, make us instruments in thy hand, to reveal thy Wonders, and to shew the true Mysteries of Nature to such as are worthy; and raise up yet more powerful ones, commissioned and gifted from above to declare against the Man of Sin, and to be exemplary in this holy way of Righteousness; to the end, that the Tabernacle of David, which is fall'n may be raised again; and the New Jerusalem come down from Heaven, like a Bride adorned for her Husband, and that thy Temple may be built in greater Glory than ever, by those living Stones; O Almighty God! that thou hast thereunto ordained to the Glory and Eternal Hallelujahs of thy Pure, Holy, Immortal Name, Amen.

Reader, I must draw to a Conclusion of this Preface; only let me caution thee, for fear lest I should be misunderstood, in speaking or writing too Reverently of the Mysteries of Nature, which are but Types of the glorious Antetype and Fullness, that I put as much distinction between them, as School-learning can make between God and his created Works: But as Nature is God's Handmaid, and Centers in his Divine Will, she ought gravely and solidly to be treated of; so I shall no longer detain thee
from

To the Reader.

*from the Porch, call'd Beautiful, nor from
Hermes's Mystical Temple, where Wisdom's
Oracles are; therefore shall conclude, subscri-
bing my self a Friend in all Christian Love,
to the Travellers in the ways of Truth, whe-
ther Divine or Natural.*

Cleidophorus Mystagogus.

Mercury's.

Mercury's Caducean Rod:

O R,

The great and wonderful Office of the Universal Mercury, or God's Vicegerent Displayed, &c.

CHAP. I.

Containing a Theophysical Investigation of the Philosophical Chaos, from whence Mercury hath its Birth,

I Am bound to confess, and that in much sincerity, that *Sandivogius* and *Philalethes* are Authors of so great Worth and Learning, that I cannot pretend to come up with them in the least degree, either in my Style or Matter treated of; only as they themselves confess and experience shews, that many practical Truths are by them couched in Silence, whether it might be in Divine Reverence for fear lest the Art should be too much exposed, 'tis not my matter in hand to determine, but the matter of Fact is Essentially true; for *Sandivogius* himself owns, that he had not leave to write

write concerning the way of extracting the *Sal Armoniack* or *Mercury* of *Philosophers* out of their *Seawater* and its use, but directs you either to God, or a Master for the obtaining of it: And *Philalethes* saith, that they confound one Operation with another, even the Natural with the Artificial, to keep the simple in ignorance concerning their true *Vinegar* or *Crude White Sulphur*, which being unknown, all their Labour is lost: *Artephius* also confesses the same thing, where he saith, *He hath shewed you all things plainly, excepting one thing, which is not lawful for him to speak of, much less to write*: And *Dominus de Nuyment*, where he speaks of the *Philosophers Fire*, he saith, *That all Philosophers have concealed it, and kept it under Lock and Key, as the sole Stearn of all their Actions*: But what need I to enlarge, seeing the lip of Truth saith, *That out of the Mouth of two Witnesses every thing shall be confirmed*; these Authors being Masters of undeniable Credit, therefore none need to doubt their Affirmation.

And farther, if any will make a nice Scrutiny into this matter, they shall find that the subject matter is not so much as once named by any of them; which is the very hinge or foundation by which the door of entrance moves; for which reason, as a late Author saith, *We ought to implore a Blessing from Almighty God, to open our Understandings, and unlock unto us the Recesses of this darksome Abyss, where all the treasures of Health and Riches are locked up*: For he accuses all the Masters of *Alchymy* at once of *Envy*, who have ever written of this *Celebrated Stone*, saying, they have declared the matter and subject (which is the chief of this Art) so obscurely, that *Apollo* himself would be tired in unridling the *Enigma's* they have ex-cogitated concerning it; and this doubtful Declaration of the matter, is the reason why many, who seek this Science without the Light of Nature, are precipitated into very great Errors, because they know not the true subject of this Art, but busie themselves about other things altogether unfit for the work.

These

These are Motives sufficient, not only for this Writing, but also to excuse all Objections, which may be offer'd against it, seeing I design (God-willing) measurably to supply these Defects, by letting the Artift know, that our subject matter is no speciflicated determined thing, but an Universal Subject, even a *Chaos*, which I have shewn in my *General Epistle* is begotten by the Union of Elements, and is an Emblem of the first *Chaos*, whence the World was Created; and therefore that thrice worthy and learned *Willis*, in his search of Causes, hath Allegorically yet Cabalistically treated of this *Chaos*; the like hath the Author of *Enchyridion Physica Restituta*, and many others too tedious to recite.

Now seeing *Mercury* hath its Birth and Manifestation from this *Chaos*, I think it convenient to give some short Descriptions of its Qualities and Properties, that so the Artift may the better know it.

First, 'Tis an Emblem of the Ancient *Chaos*, and consequently Universal, as is plainly manifest by that lightsome Spirit, incubating on the face of the Waters, to animate Beings with Heat, Life and Motion.

Secondly, There are two Waters, Superior and Inferior, with their Divisor.

Thirdly, In the Bowels of its Earth is Contained the Form of all Mineral Salts and Sulphurs (as I have plainly shewed in my General Epistle) as may be plainly manifested by the hand of an Artift, yet none of these speciflicated.

Fourthly, The matter is fluid and open, and in its self neither perfect nor imperfect, therefore in a way to Perfection.

Fifthly, 'Tis neither Animal, Vegetable nor Mineral, yet of a Mineral Birth, wherein the Salt and Light of the most perfect Metals are plenteously found.

Sixthly, And principally, there is none of its Elements permanent in the Fire, but its Earth.

Seventhly,

Seventhly and lastly, 'Tis a matter as Ancient as the World it self; therefore as Hermes saith, 'tis that one thing, whence all things proceed, containing both the Cœlestial and Terrestrial Vertues; therefore Operation on it shews what the World was, what it is, and what it shall be.

From this one Chaos proceeds all that is necessary to this Philosophical Work, without addition of ought, but what is of its self, only by a diminution of what is superfluous, and that by a Natural Process; for as *Sandivogius* saith, *The Ancients regarded nothing but Nature and her Possibilities*, for that Nature originally was created pure and good; and although she travels under the burthen of the Curse for Man's Transgression, yet the same Primitive Spirit remains in her, and will if rightly disposed, labour with all her might to attain a more perfect end; therefore the Artist above all things ought to be simple hearted, and not in the least to regard, the subtil and new invented Operations in Chymistry, but that alone which Nature is able to effect; for God having created her, and placed his Divine Spirit in her, she is as *Sandivogius* saith, *That alone, by which God works all things*: Therefore if rightly disposed, she brings forth no Abortives, What she is, and how she Operates in the four Elements, and in what Vessels, is learnedly and candidly shewn by *Sandivogius* in the latter part of his first Treatise; but having promised to shew *Mercury's Birth*, I shall now come to perform that Task, for that the four Elements co-operate together to produce a Sperm and Seed, by first producing the three Principles, and of them two Natures, Male and Female; the Male is the Earth or Sperm, or Sulphur, by which Nature works all her intentions, not compulsively, but voluntarily; for the central Sun receiving the Spiritualities of the Elements, does like a true Seryant mix the astral Virtues, and send them forth to the Circumference, where the Female

Female Sperm is, which being acuated, animated and strengthened, and by a fermentative Union the impurities cast off, *Mercury* is born with his *Caducean Rod*; and seeing he hath his Birth from Celestial and Terrestrial Virtues, his Office is to ascend to the superior Orbs, to fetch Celestial Virtues, and again return to the centre of the Earth, to communicate the same to his defiled Brethren; by which act of Ascension and Descention he doth not only nourish himself, but also *Sal* and the other Planets; for as *Philalethes* saies in *Fons Chymice Philosophie*, And it's our Sea, our hidden Fountain, out of which our Gold naturally is created, when yet it prefers it self to Gold, and conquers it, and in the hour of its Nativity Gold is joyned with it, and washed in it, and both encrease together into a strong Hero, which neither *Cæsar* nor the Rope can buy with Money, therefore with all thy strength get this Water: For this is that *Mercury* out of which the body of Metals is precreated, and as *Sandivogius* saith, even the *Mercury* of *Philosophers*; therefore they are not to be regarded who say, that vulgar *Mercury* or any of the imperfect Metals are the Foundation of our Stone, these being all specified by Nature, and brought to a Metallick Hardness; whereas ours is open and fluid, yet this *Mercury*, altho' thus Universal, and the very matter from whence all the Ancient Philosophers, none excepted, obtained the Secret, must be mortified and die, and by due *Mediums* be brought to Renovation and a more immortal State; for by this way only is he Capacitated to redeem his defiled Brethren, and to exalt the imperfect Bodies to the highest degree of Perfection; but this will be more largely treated of in the following Chapters, as occasion will necessarily require; therefore hating fruitless Repetitions, my aim being only to supply what many of the Philosophers have (I presume) willfully omitted, I shall write that in these sheets, which, I dare be bold to assert, was never written by any of the Philosophers; and I have deliver'd that in this Chapter concerning the

the true *Chaos* or Matter of the *Caelestial Stone*, that hath hitherto remained as a secret to the generality of Mankind, even from the foundation of the World: So that none for the future need to scruple or doubt, what the right beginning of our Work is, nor of obtaining it, if they will take the wholesome advice of *Bazon*, which I shall repeat, and so conclude this Chapter; Which is to congeal the thing that Nature begun her first Operations about, by a proportional Mixture and Union of pure living Mercury, with the like quantity of Sulphur in one Mass. Whereupon saith Dominus de Nuysment, O holy words, wherein this good Anglian or rather Angel clearly depinged that one and true matter, whereof the Philosophers have written Volumes under divers Figures and Enigmatical Fables; not because they would maliciously hide it, but keep the Privilege of this knowledge for learned and Pious Men, who by continual study and laborious experience find and adorn it.

C H A P.

C H A P. II.

In which is shewn some practical Conclusions concerning the Separation of the Chaos.

IN the former Chapter I have shewn you what the *Chaos* is, and how it came to be Corrupted by the fall of Man, the Earth being cursed for his sake; not only the Earth, but as the Apostle Paul saith, the whole Creation groans under the Burthen of Corruption, for this reason the Artist must be assistant to Nature, that she may be able to cast them off, if ever he intends to arrive at the Haven of rest; I shall therefore in this Chapter come to shew some *Spagyrick* Separations, that so the Artist may better understand his *Alchymy*, which in the *Arabian* tongue signifies Fire; and the Author of *Enchyridion Physica Restituta* speaking of the Birth of this Universal Seed, says, 'Tis born from the Loines of Jupiter by the help of the Divine Light, by the Midwifery of Vulcan: So are our Elements and Principles born from this *Chaos* by Separation by Fire, for except Separation goes before Generation, there can be no perfect Birth brought forth; for the first Separation is of distinct Elements, the second of Principles, and the third of the two Natures Male and Female; in the Elements are many immerg'd Corruptions, which must be separated for the producing of the Principles, in which are great varieties of Salts and Sulphurs, which are not in the least adherent to our Work, which *Philadelphes* candidly hints at, where he saith, amongst all the great variety of Salts and Sulphurs, there are but two for our Work, which two must be rightly known and adapted, if ever you hope to see *Diana* unvail'd; also he cautions you to beware of Corrosives, which are repugnant principles contained in the same *Chaos*, and are some of

B

those

those vile Garments which glorious Nature casts off, when she shews her self in her Amours to her Lovers, and that you may not be ignorant of what these Separations be, I will give you a short Catalogue of them.

The first is common Mercury and Sulphur; the second is Urine; the third is Sal Armoniack volatile and fixed; the fourth is Nitre and Vitriol; the fifth is a Corrosive and destructive Vinegar; the sixth is an Homogeneous Vinegar and Mercury sublimate; the seventh is a Spirit of Wine; an eighth is a Sulphureous Lason; the ninth Blood; and the Tenth an Hermaphroditical Mercury; the eleventh an Universal Spirit, by which the whole Chaos is acuated with life; the twelfth a Golden Sulphur, from whence Tincture and Permanency proceed; and the thirteenth a sweet Central and Permanent Salt, which is the ground-work and foundation of the whole.

I could enlarge to a greater Variety, but shall omit them, seeing every Artist, in the separation of the Chaos, will be able to demonstrate the same; although 'tis true the Ancients have not so distinctly named them, nor it may be so well consider'd it; whether they have or not, I dare not judge, seeing it is couched in silence, and they have said, 'tis a Symbole of every thing, and therefore have call'd it by all names, but its proper name is *Universal Mercury*; for it contains in its Womb the first Seed of all the seven Metals, as well the imperfect as the more perfect; and therefore I regard not the opinion of even many of the Philosophers themselves, who write about the number of Elements, whether it be Ternary or Quarternary, seeing I am satisfied there are four Qualities, hot, cold, dry and moist, and that in a two-fold Composition; For the first heat is of the *Red Sulphur*, to which may be added the *White Sulphur* and the Homogeneous *Vitriolic Salt*. The first Moisture is in the Inferior Waters, which must be married to its natural Spouse the Earth, by which it shall be enriched with fruitfulness; the second in the superior Mercurial Air, for after you have sublimed the Mercurial Earth from its *Foss*,
and

and have formed the Body, and separated his Blood, you must know that the *Sulphur* is clothed with combustibilities, and the *Mercury* with a Plegmatick Nature; therefore must you cast into her Womb the Seed of that Universal *Sulphur* or Fire, which is the parent of all Form in Generation, by which her volatility and Inconstancy will in great measure be taken off; but how this is to be performed will be the task of another Chapter, so we shall pass it by here, and come to speak a little concerning the two Corporal Elements of Earth and Water; for when we speak of the Earth, we mean not its gross and corporal part, but the Central Salt it contains: For as the Philosophers say, *in the Centre of the Earth is a Virgin Earth, which is true Element and Nature's Work*: And as to the Water 'tis filled with the dreadful effects of the Curse, even a Dismal Poisonous Coagulating, Arsenical Salt, which hinders Vegetation, and therefore must be separated, for the Earth delights only in the pure; this Mystery is candidly hinted by *Sandivogius*, for he saies, *the Water is never to be had pure, Art purifies that by a two-fold heat, and then conjoyns it*, nay yet after this Union, although by a true Medium of *Sulphur*, it contains abundance of superfluous and corporeal Corruptions, which are Enemies to Generation, and therefore must be separated in preparing the Vinegar, or Crude white Sulphur; for (as *Basil Valentine*, speaking of the great Office and Effect of the Earth, saith) *the Earth doth it not of it self, but the living Spirit it contains*. The true knowledge of this Mystery brings you to a right foundation in Art, and opens many others; for herein Nature only begins her Art of Formation and Vivification, without which there can be no Multiplication nor Perfection.

And that thou maist not be ignorant of the true and adequate knowledge of this Separation, I tell thee, that what Art doth not perform, Nature will, being rightly disposed, and that by a living active Innate, Quintessential Spirit, that forms the very

Elements and preserves them, taking upon it self the shape of Elements, yet it self is no Element, but a living Soul, lying hid in them, and when by Art extracted out, it turns to one again: Now if this living Fire is absent, the Elements would be dead, but seeing every active cause must have some passive one, we cannot in the first part of our Work separate the one from the other; for according to *Hermes, the Earth is its Nurse*. Concerning this Universal and living Fire, much might be written, but seeing its office is so general, that the Philosophers say, the Heavens and all things are filled with it, nay whatever is lucid and glittering, as the Sun, Moon and Stars, doth secretly derive its Original from it, and are to this day supplied by it, as you may read at large in *Sanguis Naturæ*, where he also describes the living Central Fire, call'd the Central Sun and Corporal Water, or Fire of Bodies; to know this (saith he) is the most secret Myſtery in all our Philosophy: This fixed fire, as it hath its original from the living Fire, so it hath a great Sympathy with it, for it wants it as an Aliment, which it continually attracts out of the Water and Air, and converts it to its own Substance; and in this, as in a Centre. all the virtue lies concentrated, which being scatter'd flies into the Circumference, as may be observed in Man, in whom this fire fixed in the Centre of the heart, hath its seat, as the yolk in the Egg: But its Operation is invisible and very secret, and yet very powerful, which also few know; for it operates by its heat in all things, which lie in the Earth, and excites the Flux and Reflux of the Sea, as the Pulse in Man is excited by the fire which lies hid in the Center of his heart. Hence also all the Watry and Airy Vapors by the help of this Fire are Elevated from the Earth and Sea into the Air, which compose the Clouds, and by Rarefaction of the Wind (being impregnated by the vital Spirit) fall down again to the Earth in form of Water.

Thus

Thus Art may prepare and exalt the Rivulets,
but 'tis Nature alone which must exalt this Catho-
lick Fountain of *Mercury*.

Now what Concerns the Purification of the Elements, I have said enough; yea more than enough by shewing what is Homogeneous, and what is Heterogeneous, what must be separated, and what must remain: *Reader*, thou maist sincerely thank me for what I have done, seeing I never received the like from any Person or Author extant, therefore let this suffice.

C H A P. III.

Containing some Theophysical Investigations concerning the Formation of the first Philosophical Body.

L Et me direct thee a little (Reader) by a Digression from the Matter, to shew thee the reasons of my Writing so plain; for in my search I faithfully promised, that if ever it should please God to illuminate me in some measure to understand what the Ancients have so Mysteriously Written, I would for my own satisfaction, as well as the benefit of others, draw it up in a more intelligible Method. Now considering the substance of this Promise, I could have no Peace in my Mind, until I had stretch'd forth my hand in this Treatise, to the desirous of Art, shewing them what is most needful for them to search after; and these Labours do also not a little conduce to the ease and satisfaction of my mind, seeing my Operations have brought me into much Infirmary and Craziness of Body, and life is uncertain at the best; so that I hope my poor Children may receive Benefit from them, as a Legacy by way of Requital for what I have exhausted of theirs; and likewise in general for the Benefit of all those whom God may hereafter ordain to be Possessors hereof, my Pen hath deliver'd the truth, with as much Candidness, as 'twas lawful for me with a clear Conscience to do; and one thing I may boast of, which is that I have shewn the particular and lineal Operations as they proceed, which was never done before.

For my part I have not chose the common envious and ambiguous way of Writing, I speak it not out

out of any difesteem to the Ancients, whose writings I esteem with the highest veneration imaginable, next to Holy Writ; but out of an Exercise, Sympathy and Fellow-feeling with the painful and laborious, for I have often said in my self, that I should never be able to subsist in these Indefatigable Labours, and to pass through so darksome a Wood; and indeed do admire, when I look back, how I have been upheld, but I wholly attribute it to that Divine Arm, who hath hitherto sustained me in a Sea of Difficulties. And it hath been one of my greatest griefs, that for many years I have had a perfect knowledge of the Matter in General, yet have been to seek in joyning Symbolizing Natures together, and all this through the obscurity of the Philosopher's words, and their confounding their Operations together; but what shall I say, I must conclude with *Solomon*, there is an appointed Season for all things under the Sun; for I now plainly discern, that this great Mystery here spoken of, may measurably be gather'd out of Books, when we come practically and feelingly to understand them.

For which reason I cannot choose but Love and Admire the Philosophers. Admire them, when I consider with what admirable Cunning and Artifice they have wrapt up this secret from the Unworthy; Love them, when I see how plainly they have delineated the same to the Masters of Art, who alone can receive the true and advantageous benefit of their Writings; and upon this consideration, I do not now admire, why there are so many Books of this subject in the World, for should this method be taken, there would be as much need of Writing to the end of Time, as if never any thing had been Written before, I mean for the Edification of a Tyro; therefore have they well said, Labour, Pray and Read, for one Book opens another, and true Adeptists confess, that thus they have learn'd distinct Operations from divers Authors. Read *Pbi-*
tales and *Philadelphia* on this point.

Therefore I may compare these renowned Men to skillful Masters in Science, who can with great cunning, defend themselves from each others strokes, yet at the same time let each other understand their great Skill and Ability in Weapons, so that one indifferently vers'd in the Art, dare not attack them; even so have the Philosophers done by their various Expressions and cunning Artifice, having written so as to be plainly understood by each other, yet at the same time veil'd it from the vulgar Pretenders.

But to return to the matter in hand, all the wise Men began their foundation from the Roots or Ground-work, viz. from a Body; but seeing this Body is the Philosopher's Earth, it cannot be accounted a light and frivolous thing to understand it, for 'tis not a simple Earth, but an Earth that hath the first Unity of the four Elements in it; and by a dissolution of the first Corporal Earth, and a Coagulation through the purified Salts and Sulphurs of Nature; for here (according to *Aræphius*) the Artist must put the hard and dry Bodies into the Water once for all, and then this Earth being from thence form'd, is the House and Habitation of the Philosopher's Sperm; for the Sperm is one thing the Seed another, the Earth is the Receptacle of the Sperm, the water of Seed: *Flammel* above all others, in his *Hieroglyphics*, hath given not only its Composition, but also the degrees of Heat requisit for its Production, *Pag.* 58. and 64. shewing it to be a Natural Work.

Therefore I shall not speak here of extraordinary Generation, called in the Schools *Equivocal*, which is a Birth produced only by Putrification, without an Original Specificating Seed, but of that properly call'd *Univocal*; for by the Seed of Metals, Metals only are Generated, or else that Art, concerning which so many famous Philosophers have written, would be impossible: But to Assert this, is not only contradictory to Truth it self, but also a giving the direct lye to their voluminous Works, seeing on

the one hand the Art hath not only its verity and possibility in Nature, but also on the other to be obtained by diligent search and labour; and *Sandivogius* hath already taken off all objections concerning the Production of this Mineral Sperm, where he saith, *the four Elements beget it, through the will and pleasure of God, and imagination of Nature*; therefore I would have none to put a false Construction upon these Writings, imagining, that I have a secret Reserve concerning vulgar Metals, for I deny them all, even Lead, Tin, Iron, Copper, common Mercury, Antimony, Marcasites, Nitre, Salt, Vitriol, Oyls of Vegetables, Animals, or any other thing, that hath received Determination in Nature, even Snow, Dew and Rain-water, most of which I have tryed to my own loss and damage, and not finding the Signs, was forced to begin again; Gold and Silver only excepted, which serve us for Fermentation in order to Projection.

What would you have clearer delivered to you than the Truth without any Equivocation, or Mental Reservation; concerning which verity I have a cloud of Witnesses on my side, even the conjunct Testimony of all the true Philosophers. Therefore away with all your false Notions in Philosophy, as also with all false Books (from whence many such Notions do arise) written by some upstart Simbalsellers, false Pretenders, unexperienced in Nature's Mysterious ways; away also with all false Commentors on the Philosophers Writings, especially such who make it their livelihood to rob the dead, and destroy the living; not valuing for self-ambition sake how much money is exhausted, and Families ruin'd, by following such their frothy Notions. These are indeed so far from unfolding, or conceiving the Mysterious ways of Nature, that they write things repugnant to her very Laws. These instead of adorning, destroy that living Image, so truly delineated by the Ancient Philosophers, and dishonour their Writings, causing them to be ill.

ill-spoken of many times, especially by such whole
losses have made them perverse. O vain Wretches,
may not I properly apply to you the words of
Sardivogius, where Nature speaks to the Alchy-
mist in his Treatise of Mercury, *for your falseness*
you deserve the Halter, equally as well as those who
rob on the High-way, for of the two, you are the
greatest Thieves; for I count it no less than Sacri-
lege, to rob the dead of those Honours due to
them, and without Repentance expect an equal re-
ward.

I must confess, that when I have read some of
those Commentors Works, I could not choose but
blush for shame, to see such confused Processes, as
if they would by their Heterogeneous Mixtures cre-
ate a Seed, contrary to the expresse Law of God
and Nature, and the Genuine sence of true Phi-
losophers, which is but to Maturate and Ripen
that which God hath already in Nature created,
which I count little less than willful blindness or
perverse ignorance, which deserves to be stigma-
tized rather than pittied.

For in this Work, from one Fountain proceed
three distinct parts, not only the Body mention'd,
but also Soul and Spirit, which is the threefold
Mercury, and *Summ Total*, which by degrees is har-
den'd into a Metallick form, and afterwards by
long Decoction into pure Metals; but seeing that
each of these parts require a distinct Chapter, I
shall now proceed to speak concerning the Philo-
sophical Blood, which is a *Medium* of life between
Body and Spirit; for these are the three Springs,
that testify to the Artist the truth of his Proceed-
ing, for what is call'd Body, Soul and Spirit is also
called Water, Blood and Spirit; for all agree that
the Body is formed out of the Water, by a Body
Spiritual and a Spirit Corporal, mixing *per Minera*
in a Sulphureous Earth, as the Artist will learn by
the practice of this Chapter, therefore shall conclude

it. *of these things, and of the nature of the*

C H A P.

C H A P. IV.

A Theophysical Investigation concerning the Blood or Mineral Spirit, which is in the Philosophical Principles of Sol, Lune and Mercury.

THIS Blood is of so great consequence to be understood, and its Preparation, that without a perfect knowledge thereof, there can be no Progress made in the Philosophical Work ; and as in Formation of the Body the *Aerium* is the first *Menstruum*, so here *Elixir* is the second, and *Aquor* is the third and perfect one, which are the three Fires, by which the work is carried on to its predestinated end, and are called the keys of the secret Science, two of which, saith *Rapley*, are superficial, and the third is Essential to *Sun* and *Moon* ; now *Philaethes* says, that the superficial are the *Water* and the *Blood* ; for that the passive Principles of the Philosophical *Mercury*, by this active Essence, which is a fire and *Sol volatile*, are digested and ripen'd into *Lune* and *Sol*, at the Philosophers pleasure.

Therefore Experience shews that *Philaethes* hath testified the Truth, where he saith, There are in our *Mercury* three *Mercurial* Substances, which may well be call'd *Menstrues*. the one the more gross part (which sh^d be a *Water*, yet it being the most valuable part, and visible, may be termed the Body of the *Water*) the last is a Fiery form, which is the *Blood* of *Cadmus* ; this is a real invisible form, which is essentially and substantially *Sol volatile* : The second is the mean Soul, which Philosophers without Equivocation call *Saturn's Child* ; the middle substance of these three is made into one wonderful *Mercury*, which hath not its like in the world.

And

And in another place he saith, That their dissolving Water flows from three Springs, one is a common Well at which all draw, and of which water many use; this Well bath in it a Saturnine Drossiness, which makes the Waters unuseful; these frigid superfluities are purged by two other Springs, through which the water of this Well is artificially caused to run. These Springs make but one Well, whose Waters appear dry, the humidity being sealed; the Well it self is surrounded with an Arsenical Wall, the slimy bottom abounds with the first Ens of Mineral Salt and Sulphur [which is the Body and Blood] which Acuate the Water of the first Well, whose primary quality is coldness; being thus Acuated, it becomes so powerful a Menstruum, and so pleasant to the Metals, that for its peculiar virtue it is chosen for to be the Bath of the Sun and Moon.

Of these three Springs the Blood must now be considered, for that is the Middle Nature between the Body and the Spirit; for according to Scripture, the Blood is the Life, that is to say, the life is in it, as in its proper vehicle, and there 'tis nourished and maintained: Now the Philosophers have distinguished two Bloods, sc. the fixed Blood of the Red Lyon, and the unfixed Blood of the Green Lyon, which they often joyn; for as Basil Valentine saith, they have their Original from one Consanguinity, amongst all these three Springs, there is nothing unclean, but that they call the Green Lyon, or the Instrument, that naturally inclines the Body to putrify, and (as Philo-letbes says) is the very Grave of it; it is call'd by some Philosophers *Aqua Fæida*, and by some *Morus Immundities*, which uncleanness is impossible to be separated by Fire, by the hand of any Artist whatever; but Nature must here contribute her aid, by its being removed from its Matrix of Earth, and sown in its Matrix of Air, by which Action and Reaction they purify each other, so produce a Bud, Blossom and Flower, different from either Root; therefore he afterwards adds, that it is not in its own Nature unclean, but made pure, as the Art of the Artist

Artist can make it: He also shews, how it is thus purified, viz. by the help of Nature, art joyning Consanguinity with Consanguinity; the knowlege of this is the hidden Key of the whole Art, for saith Philalethes, *Learn to know this Green Lyon, and its Preparation, which is all in all in the Art; it is the only Knot, untie it, and you are as good as a Master; for whatever then remains is but to know the outward Regimen of Fire, for to help on Nature's Internal Work;* therefore I desire my Reader, very cautiously to observe this Point, not only in the right Formation of the Body, and to beware of all Corrosives, but also in the right Separation of the Blood, and to beware of all violence; for we see the Husbandman sows his Grain or Seed, but 'tis the Sprout only that produces the Herb, which at first is scarce discernable, and therefore if taken out from its Grain or Root, 'twill die in a moment; for which reason the aforesaid Author saith, *The whole is sown, yet the Fermentative Spirit is scarce a third part of the whole, the rest is of no value, and that the dregs of the Body come off with the dregs of the prepared Mercury, and that the Spiritual part or virtue of the Body doth purge and purify the Matrix of the Water in which 'tis sown, in a Generative way between Male and Female of the same kind, betwixt which there is a fermentative virtue, which will effect that which no other thing in the World is able to do; by it Water becomes Plants, Minerals and Animals, nor is the work ever out of kind.* Arcebius intimates the very same Operation, where he saies, *The Body Coagulates the Water into dryness out of the Body, all one as Rumet doth Cheese;* therefore do they say, the Earth is the Receptacle of Sperm, the water of Seed; seek the knowledge of this only, and rejoyce in it, as in a deservedly invaluable Treasure, for 'tis the way, which Nature hath and doth tread in all Ages of the World, although it may seem Riddles and perfect contradictions to some, how the Seed can be said to be sown in the Earth, Water and Air; but thy experience only must reconcile

concile this difficulty, for that I will not, nor dare not speak plainer. I shall only add, that life, as 'tis an invisible thing, contained in the Blood, as in its Vessel, is as in Infants, very tender and weak, and easy to be extinguished; but if carefully nourished, it successively grows stronger and stronger, from Babes to young Men, and from thence to strong and perfect years, therefore in the Philosophick work 'tis a successive Animation by Eagles, which the *Sophi* have assigned from three to ten; three is the least you may dare to open your Vessel at, for it must first be able to withstand the Fire and Water, therefore *Philaethes* saith, the Vessel must not be open'd, nor the Fire go out from the 10th. of *October* to the 10th. of *March*; but I say 'tis far better if it remains till the 10th. of *July*. What is to be understood by breaking the Vessel, or letting the fire go out, I have plainly shewn in my *General Epistle*, therefore need not to recite it here; this Operation is that which *Espagennus* intimates, where he saies, *That the winged Virgin, excellently well washed, and impregnated with the Spiritual Seed of the first Male, whose cheeks are stained with the Colour of a Pomgrate, must be joyned to the second Male, by whose Corporal Seed she is made fully to be conceive; this same truth is also hinted Flammel in his Summary, Mercury must be taken out of his Nest, and transplanted nearer the Sun, where he will grow more in one day, than in a thousand elsewhere; the practice is plainly intimated by Artephius, thus: Our Mercury is drawn from its vitriolick Caverns, and a little farther tells you, 'tis drawn from a red Servant. But this being the Work of the succeeding Chapters, I shall omit it here, and supply what is defective for the compleing this Chapter, which is to let the Reader know, that 'tis not the outward Vessel, or outward Fire, that *Philaethes* means, which I will plainly show, by confronting against him an Author, as Learned as himself, viz. that famous *Willis* in his*

Search of Causes, page 73. where he speaks of the Mineral Matrix, and the *Modus* of ripening the Seed. He says we find, that though some part of the Matter exhale, and fly through the openness of the Matrix, yet that which remaineth may be brought afterwards to his full Specificall Perfection, if the Matrix be closed again; and this is a good and observable ground to investigate the true Seed of all Metals, the manner of Ripening them, their Generation, Regeneration and Exuberation; also to confirm the Doctrine of Homogeneity of that which is most perfect in the Metalline Predicament; also of the Symbolizing of the Corporal Metalline Element; before spoken of; being understood this is a Key opening the Door of many Mystical Vestries in Hermes Temple. And so we see, that it is impossible for any thing to attain Natural Perfection more than it hath, without Natural Motion, such as Nature useth in Generation and Augmentation; therefore in all times, and in all matters, the cautions here delivered must be carefully observed, that the Seed may be brought to such motion, and be enabled to receive the Benefit of such Natural Exaltation.

Now this Motion and Exaltation is not to be effected, without you understand the Office of Nature in all the Seasons of the Year, from the *West* to the *North*, and thence to the *East*, and lastly up to the *South*; or from the Autumn to the Winter, and thence to the Spring, and lastly to the Summer. For in Autumn the Seed is sown in the Earth, in the Winter it doth digest and putrify, and in the Spring it buds forth Stalks, Herbs and Flowers, and in the Summer 'tis ripe and gathered; therefore let the Circulation be gentle, not only in the Formation of the Body, but also in the Union of the two Dragons, Male and Female; the Male is Sulphur, or the fixed Dragon, the vessel of Earth and Receptacle of Sperm;

[illegible]

C H A P. V.

Containing some Practical Rules to be observed in the Body's Formation and Exaltation.

HAVING in the former Chapters delivered many hitherto undiscover'd Myſteries, for the benefit of the ſincere Inquirer, even ſuch things as have been hid in this Art from the Foundation of the World, and ſpoken that which many of the Philoſophers have not dared to do to their own Children for fear of being expoſed, I ſhall come with the ſame Candidneſs as to Practice; therefore ſhall ſtate this for an infallible Aphoriſm, ſc. *That every thing generated or begotten, is generated or born of its own ſpeciſick Seed, and in its proper Matrix.*

The Matrix may in one ſenſe be ſaid to be Corporal, as being the Element of Earth; but the Seed in the firſt intention of Nature, wholly Spiritual, being a Subtil, Ueſtuous, Spermatick vapour, which never can be multiplied without Attraction of a proper Nutriment, which is a living Body, endued with Prolifick and Multiplicative Power, agreeable to the intention of the Seed; for in ſuch Homogeneous Principles the Body is not only ſoftned and ſtrengthened, ſo as to be the true Womb and Matrix, for the bringing forth the moſt perfect Minerals; but alſo the Spirit is ſo exalted, as to be able to propagate and multiply in its own kind. The difference between the Body and Seed *Sandivogius* hath in his twelve Treatiſes learnedly deſcribed, therefore needleſs here to repeat it.

Again, the Seed muſt both by Nature and Art be placed in its proper Matrix; for by this alone, the

the Seed is nourished through Death and Regeneration to a form more Noble, according to that undoubted Truth and Doctrine of our Blessed Saviour, concerning a grain of Wheat, *Joh. 12. 24. Verily, verily, I say unto you, except a Grain of Wheat fall in the ground and die, it abides alone; but if it die, it brings forth much fruit.* So that from hence we may easily gather, that nothing can be Animated and born again, unless it first suffer Mortification, Putrifaction and Corruption, by which dissolution and a more secret and noble change is brought about; for the Central Virtue is thereby extracted and set at Liberty, and is capacitated to become either Spirit or Body, as the Artift pleases. Now neither the Matrix nor Seed can be exalted, without it be strengthened and assisted by a Salt of its own Nature, dissolved in a convenient Liquor, that is, its own pure vitriolick Salt united with the inferior Waters and Lunar Sulphur, and then by Art sublimed and purified; for this is the Watry *Leffas*, which unites with the Watry *Seminal*, whence Vegetation and Germination come, for it readily unites with and strengthens the Seed, by the assistance of a gentle Bath, Penetrating, Analizing and Rarifying the substance thereof, that so the included Spirit may, out of its subject Matter, form a convenient Habitation and Body for it self and also the Blood; for *Basil Valentine*, that learned Philosopher, plainly shews you, *That the fixed Blood of the Red Lyon bath its Original from the unfixed Blood of the Green Lyon, therefore they are near of Kin.*

Hence by the way, it may be observed, that there is no visible or permanent Body before 'tis formed by Art and Nature; and without this Body and true Soyl, the seed can never perform its Office in Natural Propagation and Seminal Multiplication. Here *Basil* is to be understood, where he says, *That Metals and Minerals must be dissolved and reduced again to their first matter by Minerals; this must not be out of kind, for if so, you may expect a Monster.* For

the subtil Seed will not mix with any thing out of its own Latitude, that is to be understood, with profit to the Artift; for as *Basil* saith in his eighth Key, speaking of Putrifaction, *No Metalline Seed can Operate or Augment it self, unless this Metalline Seed by it self only, without any strange addition or mixture, be brought to Putrifaction*, that is only by the Salt and Sulphur in kind; for Salt prepares the Sulphur, and Salt and Sulphur qualifies Mercury, and form the Body, and bring it also to Vegetation, so that this Saline Liquor or *Medium* is that, by which the Salt doth by its dissolving and searching Nature enter into, and open the most intricate and inmost Recesses of the Seed, and that only as the Humour or Liquor is by a due degree of Heat rarified and provoked thereunto; then also is the Salt in it attenuated and rendered fit to pass into, and open the most compacted Body of the Seed, there stirring up and inciting to vegetation a Spirit of Salt, which is the like and same with it self, which before lay hid and unactive.

A Spirit that is at liberty will easily and quickly free another Spirit of the same Nature, that is bound up and restrained; this is done first by reason of that Activity and Permeability, which the free Spirit is endued with; secondly, by reason of the Harmony, likeness and love betwixt them; this Correlation is the cause that the exterior free Spirit makes way into and joyns with that Spirit of Salt included in the Seed, and so doth with more ease work upon and excite it; for (as the Proverb hath it) like will easily go to like, and their Unity is most intimate. Now every Spirit, when loose and floating in liquid Bodies or Liquors, is at liberty in this State, and by the Mediation of heat doth (like a Load-stone) attract the Spirit, that is under restraint, opening and dissolving the Body, which holds it in; and the restrained Spirit it self (like a sensible Prisoner) labours for liberty, conspiring and striving to be in action and full Communion

with the other ; the free Spirit by this sudden and subtil Accession, still exciting and strengthening him, by this means so provokes him to Action, as fire doth enkindle fire ; therefore the body holding, it must necessarily suffer a change and Labefaction, and so come to be putrified by its own included Spirit, whose Operation before was obstructed and kept under , for the included Spirit having acquired liberty, and a Power to be in action from the other, strives to get out and enlarge it self, and to that end breaks and destroys its first Body, and produceth another new one. So the Spirit of the Salt of the Earth, when it is dissolved in the immixt Humor of that Element (for every Salt melts and is dissolved in its proper Liquor) is then at Liberty ; for every Salt when once dissolved in its own Liquor becomes active ; hence it is that a Corn of Wheat in whose Body, as if under lock and key, the Spirit of the vegetable Salt is bound up and fetter'd, as soon as it is cast into the Ground, is by the free Spirit of the Salt of the Earth penetrated and opened, that the Salt which lies dissolved or loose in that Liquor or immixt Humour, may excite the vegetable Spirit in the Corn of Wheat to Action and Vegetation, which Spirit being thus set at Liberty, doth presently by the Putrifaction of the Grain of Corn, produce in the Wheat's proper Matrix the substance of the Root (which is a new Body) by whose Mediation and Defecation the Earth must afterwards (the Spirit attracting it) communicate Nutriment to the Blade and rest of this vegetable, as it grows up and encreaseth.

Now you must observe, That this Salt which conduceth to the solution and opening of the Body, is sometimes weak, sometimes strong ; if it be weak, you must strengthen it with a Salt, that is of the same Nature and Property with the Seed, and the liquor which hath the weak Salt in it, must be impregnated with it, that the Solution may be more effectual and more convenient for Nature in her Operation.

Let

Let us therefore consider the Generation of Wheat there is in Rain-water a volatile Salt, by which Solution is made in the Earth, but when that Salt by reason of the Earth's over-dryness, is not sufficient to cause a perfection and fruitful Solution of the Seed-corn, then doth the Husband-man strengthen and manure his Ground with Muck and Dung, in which there is a Salt of the same Nature with the Seed; for Muck is made of Straw, and Straw grows out of the Seed, so that when the Rain descends and mixes it self with the Compost or Mold, there proceeds from the Muck and Ground a nitrous Sulphureous Salt, which the immixt Humour of the Earth imbibes or takes in, and being strengthen'd by it, opens the most compacted and firmest Seed, whence comes a fruitful and joyful Harvest. Therefore thou that desirest to be a Disciple of Nature, and see the secrets thereof, open thy Eyes at what *Cleidophorus* delivers.

Now seeing that the seminal vertue lurks in the most intimate recesses of the Seed, and consists in a most subtil proportion of the Sulphureous Salt, it is most clear, that it cannot be exalted and multiplied; but in an Humour that is most eminently subtil and pure; but because the Seed sown doth not at the first, or presently, take in that subtil Humour out of those places, which supplys it with nutriment: Therefore Nature doth before all things take care, first to provide and form these Vessels, in which that Humour taken afterwards out of the Elements is digested and rarified, and most accurately purged, that out of the whole Body, when formed and perfected, she may contribute her utmost for producing that pure seminal Essence, which is the Conservation and Multiplication of that *Species*, which yields it or brings it forth; for which very reason provident Nature doth, by the intervening of Putrification out of the Seed of the Herb, form first the Root (which we must also do, which Root being formed, you will understand what *Laron* is) and

afterwards she doth shoot forth the blade, dividing it in the growth into several Sections or Joynts, that the Humour taken out of Soyl, in which the Seed is sown, may at first in the Root, and afterwards in the Body of the Herb, when grown up and flourish-ed, be the more and more digested, like as the Blood in Man's Body by the Pulse and Action of Circulation; for that Nature drives the seminal vertue thro' all the vessels and joints from the very Root, to the uppermost top Branches, wherein a Matrix is formed on purpose for the Reception of this seminal Matter and most perfect Seed, fit for the Generation of the same *Species*; the like doth the Artist.

Observe, when the Seed is thus formed it doth come to maturity by assistance of the Sun's heat, being ripe is gathered; but it happens often, and this you are concerned to know, that though Nature forms always these Vessels and *Vehicula* of the seminal Progression, yet those Bodies, which are thus furnished, do not always yield Seed: And this comes to pass, because in those Bodies, the Pores, through which the Spermatick vertue should be promoted and driven into the Superficies and upper part, are (before the Seed is stirred or can be produced) stopt up by external Cold, or else by the predominant vertue of the innate fixed Salts; nay sometimes by volatile coagulating ones, which so bind up and obstruct the Seeds motion, that it either cannot come to any effectual Maturity and Perfection, or else is wholly suppress'd or shut up: For example, the Orange and Limon Trees do manifestly grow in this Climate, but the Region is too cold, and that in a double sense to yield their Fruit, as they do in *Italy*, where the Sun by its warmth excites, and where the Soyl also is more naturally warm and agreeable to bring them to their Perfection; the like may be understood in the Metallisck Kingdom, for altho' here is the Seed of Metals in abundance, as Lead, Tin, Iron, &c. yet the Climate is not hot enough to bring it to Perfection.

Emission of Seed; this you may conceive by Gold and Silver when its comes to our hands, for it can make no Emission of the included Seed, because their Pores are by the vigor and excellency of the Innate fixed Salts and Sulphur so bound and shut up, that they are wholly restrained from effusion of Seed; for the seminal virtue in them is not at liberty to act and come forth.

For which reason the Philosophers, who knew this, were willing to assist Nature, and did with most happy success reduce Gold and the other Metals into their first Matter, as hath been plainly shewn before, that by this course they might open the Pores, which by the super-eminent vigour and strength of the innate fixed Salt, were shut and lock'd up, and so bring the Metal to that pass and condition, in which they might with a marvelous encrease to their great benefit, yield Seed and Propagate, as our Philosophick Gold, Silver and Mercury doth, which will afterwards exalt the vulgar *Sol* and *Lune* to that state, as to excel their own Virtues a thousand degrees; and this no other way than the Orange Trees are in many parts cherished by an Artificial and external heat, which makes them not only put forth, but also bring their Fruit to maturity. The like do we in our work, he that hath an understanding Heart, let him conceive what *Cleodorus* saith for his information.

The Humour or Liquor which serves for Putrification must be proportionable to that body, which is to be putrified, both for Quantity and Receptivity; the Humour is then proportionated for quantity, when so much of the Humour is taken in by the Body, as is sufficient for its Subtilization; it is proportioned for its Receptivity or manner of Reception, when the Humour is not suddenly and at once, but gently and by degrees, or by little and little taken in, and drunk up by the body and seed; for a sudden Imbibition of the Humour cannot so conveniently vivify the Seed, but causeth by its sudden and

unequal Penetration, that some part of the Body or Seed is insufficiently open'd or dissolved; hence it happens that Darnel doth sometimes come up instead of Corn. therefore the Philosophers advise the Sons of this Science to irrigate or moisten our Earth by long delay, and frequent wearisome Attraction.

The heat which promotes this Putrifaction, must be so mild and temperate, that the Liquor in which the resolved Salt lieth, may remain still in and about the matter, and not be laved or evaporated from it, and that for these two principal reasons: First, because the Body putrified must receive life in this Liquor; Secondly, because such a gentle heat dissolves the Salt in the Liquor without violence, and disperseth it into the matter after a natural manner, that the Body may more commodiously putrify; but if the Liquor were agitated by an excessive burning heat, the matter in it would be destroyed or spoiled, so that it could never be animated, nor receive such a Putrifaction, as is convenient for it; so that in this case, there would be no true Birth produced. Listen if you intend to obtain the true Medicine.

The Body putrifying must not be removed out of that Matrix, in which the Putrifaction was begun, until that which is intended be fully perfected; therefore do the Philosophers say, one Vessel, one Matter, and one successive disposition to the White and to the Red; (but here is something in this very Mysterious) but candid *Sandivogius* alloweth two, which point we shall clear up hereafter.

But the Reasons why the first Vessel is not to be broke are these: If you sow a grain of Corn in the Earth, you must let it remain until the Harvest comes, and the more pure the Matrix is, the thing generated is by so much the more perfect and sound, because a pure Matrix yields pure Fruit, which is durable, but an impure Matrix, Impure, Imperfect and Frail, whence comes shortness of Life. Therefore you must assist Nature, by purifying the two inferior Elements of Earth and Water, which be-

ing purified, will prepare the Sulphureous Earth to admit of some fiery vertue from the Central Sperm into the Water, by which the Seed will be purified by the natural Union; if thou proceed thus, then art thou in a good way to obtain thy desired perfection, for all impurities of the Matrix are to be removed, first by Art, and then by Nature; for she observes the Separation of Impurities, sc. the subtil from the gross, but for the removing of any weakness Nature requires help, which must be done by a judicious and Discerning Disciple, for these impurities being once excluded, Generation proceeds more freely; for Earthly incumbrances are to be removed by Manual Operation, as Evulsion or Ejection, the Spiritual by Nature: We have a demonstration of this in the Art of Tillage, or Husbandry, where the infirm Salt of the Earth is by the Sulphurous, Fat Salt of the dung assisted and strengthened; but the Stones and Thistles, which separate from the Matrix and hinder its Fertility by their weighty incumbrance, are by hand-work cast out, and the Field dressed, that it may become fruitful; for which end all Weeds are also pluck'd up. The same method must the Disciple of Nature observe in preparing the secret Magistery, for his Earth or Field is first made open and fit by Calcination, and then enriched with his Mercurial Power, and fortified with a Salt and Sulphur in kind, which again prepares the Seed to be cast into its own Matrix, by which 'tis vivified and multiplied in order to bring forth more noble Fruit; for that Matrix is only convenient, which is adapted to Generation, and permits an easy entrance to the Seed, that is to say, to receive it with ease, that it is not hindered by its hardness to the entrance of the Seed; for if the Matrix is grown callous or hard or impenetrable, the Seed never freely enters, therefore 'tis our Art to keep it open and render it porous, and that by frequent Agitations, that it may be fitted for the Conception of the Seed. For as in the forecited Husband-man,

he

he Plows, Mattocks, Harrows, to bring his Earth unto a softness, that so it may easily take in his Seed, and bring it to perfection; these things thou must observe, if thou desirest to come to the Secret, praying to God for a right use, and wait with patience, as the Husbandman doth, and then without doubt God will favour thy righteous attempts, and give that into thy Possession, which will satisfy all the longings of thy Heart.

But out of that Body which is either corrupted or destroyed by strange or extraneous Natures, or whose Spermatick Vessels are by some violence maimed or cut off, no Seed can be had; for it will be very vain, and an unprofitable attempt for any to hope for Issue, or an healthful Seed by a Man, whose Body and radical Balsom is depraved or dried up by excess of Aromatick Wines, or hot Waters, or by some contagious incurable Disease. Eunuchs, because their Genitals are cut off, can't propagate their own *Species*; therefore I say, it is a fruitless Search, to look for that in a dry Tree and lopp'd off Branches, which never can be found, but in that green and living power of *Mercury's* Triune Office. Furthermore, the Body which is preserv'd or sustained by one simple kind of Nutriment, is far more perfect and durable, yielding more sound and prolifick Seed, than that which is nourished with different kinds of Nutriment, as to what concerns our Work; for you have often heard, the nearer any thing is to Unity, so much the more durable it is; for in Unity there is no division or discord, which is the cause of Corruption, and where no Corruption is, there is a permanent Integrity and Conservation thereof; that which is nearest to Unity must needs keep better, and endure longer than that which is remote from it; because there is in one, less discord, and more in the other; so there can be nothing, that can give this durability to the Seed, so as to yield perfect and permanent Fruit, but this Universal Spirit, the first Actor in all Generation, which comes from Unity, passing

passing thro' the Elements into Discord, thro' Discord returns to Unity again, which that you may the better Understand, we shall particularly handle *Mercury's Triune Office*, as we shall proceed in the following Treatise.

Observe, That under this Head of Agriculture the whole work, with all its particular Modes for Nourishment and Exaltation may be delivered; for as I have shewn in my *Historia Nova de Thesuro Britannia*, this is a most excellent way of writing, the work being for the greatest part purely Natural, doth Symbolize and Agree with what she yearly performs in the great World. God's works being uniform, therefore I shall give you a short review; for as the Husbandman doth burn up Brambles, Thornes and Briers, nay in some parts of *England* they dig up the pit of the Earth, and burn it to manure the other part, for Salts are by experience found to be of a wonderful attractive Nature, and powerful in fortifying Seed; and as Stones are taken out, the Clod's broken and often harrowed to make it fine, so doth Art in our Work, make our Earth as fine, even as flower; and as Nature fortifies the Earth by the Universal Spirit in the Rains, Dews and Airy Life, so in Art by the unctuous Vapour of *Mercury*; and as in Nature the Husbandman manures his Ground with Muck and Straw, which is of the same Nature with the Seed, so doth Art by the *Salt* and *Sulphur* of the Earth and inferiour Waters, which is one in kind; and as the Seed when ripe is gather'd in the Ear, growing at the very summities of the Stalk, the like in Art; for *Mercury* being ripe is taken from her superior Habitation.

C H A P. VI.

A Theophysical Investigation concerning the Elixir, that being the House and Habitation of Mercury, &c.

THE *Elixir* is our second *Menstruum* or Fire, as *Acetum* is the first, and therefore doth it constitute a second part in the Work; 'tis two things of one Nature, for the Seed is dissolved by Sperm alone; in this dissolution it appears in the form of a ponderous Mineral Water, a *Chaos*, and therefore do the Philosophers say *Elixir* is Water, and for this reason the *Elixir* doth reign all the time of the reiterated Dissolutions; that is, from the Conjunction of the two Sperms to the perfect Calcination of the body, the whole time of the flight of the Eagles, and here Mercury hath its Habitation and dwelling place, he being born out of the *Chaos*, when the waters were separated from the waters, and is by Nature distill'd into the Centre of the Earth; for as *Sandivogius* says, *The four Elements in the first Operation of Nature do, by the help of the Archeus of Nature, distil into the Centre of the Earth a ponderous or heavy Vapour of Water, which is the Seed of Metals, and is call'd Mercury, by reason of its Fluxibility, and its Conjunction with every thing, not for its Essence; and for its internal Heat 'tis likened to Sulphur, and after Congelation becomes the Radical Moisture. And although the body of Metals be procreated of Mercury, (which is to be understood of the Mercury of Philosophers) yet they are not to be bearkened to, that think the vulgar Mercury is the Seed of Metals, and so take the Body instead of the Seed. Now though he be distill'd into the Centre of the Earth, yet doth he ascend a*

gain to Heaven upon the Wings of the Spirit, and so partakes of both Natures, and shews his Triune Office, which his Hieroglyphick doth point forth, for his Body is Hermaphroditical, but his *Caducean Rod* is Male and Female; For by the Female he ascends to the Courts of Heaven, and by the Male he descends to the Centre of the Earth, and by this same Power, he draws Souls out of Hell, makes all eyes yield to sleep, as Virgil writes of him. By Hell is meant, out of the Philosopher's Centre, and by Heaven their Superior Waters; as he is God's Vice-Gerent and Nature's eldest Son, he acts most powerful in the Mineral Kingdom: For instance, *Helmont* tells you, that the Earth is only a Matrix for Generation, and that 'tis not in the least transmuted, but remains the same in *Pondus*, as he gives you an Example in a Tree, which encreased from a very small one to a great one, endeavouring to prove that by Water only vegetables receive their growth and encrease; 'tis true this Doctrine in the common Production of things carrieth with it some smiles of Truth, but in this Mineral Work the matter is clear otherwise, for the Earth doth here not only encrease in weight, but also in vertue; for as *Sandivogius* saith in his Treatise of the three Principles of all things, where he shews the action of Body, Soul and Spirit, that the Spirit augments the quantity of the Body, but the Fire augments the vertue thereof, but because there is more of the Spirit in weight than is of the Fire, the Spirit is raised, and oppresseth the Fire, and draws it to it self; and so every one of them encreaseth in vertue, and the Earth which is the middle betwixt them, encreaseth in weight, nay also in vertue; for from a simple Earth 'tis brought to a noble and fusible Salt, which by *Aræphius* is call'd *Sal Albæ*, the best and noblest of all Salts; for the Seminal Leffas of the Earth unites with the Seminal Vitality of the Water, from whence comes the Vegetation, Multiplication and Exaltation; for in the Universal Spirit is the Multiplicative Power of all things, as hath been often hinted and candidly

candidly deliver'd, and that Metals are generated out of a Body Spiritual and Spirit Corporal; from these two kinds of Salts all things in the *Macro* and *Microcosm* are generated, as the *Mauritanian Philosopher* truly says, and my Opinion is, that it is an excellent and elaborated piece, if you will but take the word Man for Microcosm, which indeed is the foundation of our Seed; whether the fault lies in the Translator, or a willful veil of the Author, I shall here omit.

These two Salts are plainly intimated by *Sandivogius*, where he says, *you must mix the two Waters together*, that is to say, the Coelestial and Terrestrial; for altho' the Golden Seed is in the Earth, the Lunar is in the Air, and she is the radical Moisture of Metals; therefore Philosophers say, that Minerals have their Roots in the Air, and their Heads and Tops in the Earth: But seeing these truths are Mysterious and Profound, and far above common reach, many will not be convinced without signs and wonders; and no wonder, seeing they demanded this of Christ, the Author and Foundation of our Salvation; but he answered them, none should be given but that of *Jonas*, who was three days and three nights in the Whale's Belly, so should the Son of Man be three nights and three days in the heart of the Earth, before his Glorious Resurrection. So with divine submission to that holy Restorer, I will answer, in the restoration of Nature, this is as significant a sign as any; and they that will not believe this, shall have no other given them in this Book. For as thy *Mercury* floweth from the Ocean of Nature's Catholick Spirit, it must contain an universal and unspecifick Nature, and such degrees of purity, as to be able to descend into the Centre of the Earth, and there to kill and putrify the first spermy Matter (and Thee also to all vain notions in Philosophy) and after death ascend again on the Water (and make thee alive in the deep sense of Nature's Mysterious Operations) and finally into the

the Air, getting a more Immortal and Celestial Body; which right proceedings will not only confirm thee, that thou art upon a right foundation, but also will open the pleasant fountains of Nature, and shew her Mysterious Operations; and interpret those irrevocable Laws, which are written on fine leaves of Silver, in Capital Letters of Gold, the Preface to them is, *That he alone, in secondary Causes, is the only, true, Universal Fountain and Ocean, whence all the true natural Wisdom is obtained; and he that doth not believe these signs, let him suffer deservedly for his unbelief, for that he hath in his Mouth still the taste of the first fruits of Disobedience and Unbelief, that ancient monstrous sin, a lust to the Carnalities of Elementary Corruptions, esteeming the vain glosses of notional Philosophy, beyond the substantial Glory of the true Light, and beauty of Nature, in her universal outgoings and action of Vivification; and that they do not consider her as they ought to do, nor Mercury the universal, most universal of all Nature's Children; for he ties and unites the Raies of the Sun and Moon together, and brings the Queen those Garments which *Philasterus* speaks of in his *Chymical Fountain*, which are so charming and beautiful, that no man can believe it without a sight thereof.*

Let it suffice, that this Book is written from an *Hypothesis*, as ancient as the World it self, in that I refer you to those Golden Leaves, contained in this universal Book of Nature, and learn from thence her Spiritual Operations and to understand the Wisdom, that reveals the Mysteries of this universal Office of *Mercury*; for as I have often thought and sometimes said, by the knowledge of the two Fountains, all things requisite for Man's Happiness in this World, and that which is to come, may be understood; for from the natural, the things of Nature, and from the divine, the divine Mysteries are conceived, for that it is of an informing and teaching

ing vertue, reminding us of our Duties, and by the Grace and Favour given, doth allure man to a living Faith, to walk agreeable to the Power of Religion, contain'd both in the Law and Gospel; and all Professions and Forms whatsoever are to me, as an empty Shell without a Kernel, that deny the dictates of this Divine Spirit; for 'tis that by which true Wisdom only is obtained, even that Wisdom that is to be esteemed before Riches, and Understanding before abundance of hidden Treasure.

But it very often proves to those that do seek it a right, as it did to *Solomon*, viz. to bring with it Riches, Honour and length of Days; for this end have I so often directed you to the Fountain it self, where you may come to understand *Mercury's Triune Office*, that so you may come to see that Type, implanted by God in Nature, even a true Emblem of the *Heavenly Jerusalem*; and therefore do I again and again Invite all such, as desire to be Possessors of this great Mytery, to prepare themselves against the day of *Mercury*, God's Vice-gerent's appearance, who hath in one hand his Snaky Rod, and in the other a Triune Key, which unlocks the Mysteries of *Acetum*, *Elixir* and *Azoth*; nay, all other necessary ones, in the mixture of our Seed: As also, why the Seed is cast into such a dismal, darksome Cavern, or Magical Cell, even to hide it from all such that are not thereunto ordained. So above all things 'tis highly necessary to learn *Mercury's Office* in particular, and Nature's in general; and also to know her first mixture in the Bowels of the Elements, as in the womb of their great Parent, how the Sperm and Seed is there formed, endued with Life, and so awaken'd, as to be brought out of Power into Real Act; this hath allways been the advice of the Brothers of the *R. C.* and then there would be more Philosophers and fewer Broilers.

Now as in this work of the *Elixir*, the principles are confus'd, a *Chaos*; for the Central Waters have not a radical Union with the Cælestial, for there is a
Crude

Crude Air or Firmament that divides them, so that thou must first learn to take off *Mercury's* hat, if thou intends to exalt him from a natural to a Millenary Perfection, able to redeem the imperfect planetary forms, that come by *Mercury's* depression or unprofitable shadows, wherewith his pure Spirit is covered over.

The practise of this is candidly shewn by *Philalethes*, where he saies, *Our Art is to compound two Principles, (one in which the Salt, and another in which the Sulphur of Nature doth abound) which are not yet perfect, nor yet totally imperfect, and (by Consequence) may therefore (by our Art) be changed or exalted, which that (which is totally perfect) cannot be; and then by common Mercury to extract not the Pondus, but the Celestiall Vertue out of the compound, which vertue (being Fermental) begets in the common Mercury an Off-spring more noble than it self, which is our true Hermaphrodite, which will congeal it self and dissolve the Bodies.* And experience shews, that in this work of the Elixir it doth divide it self into two principal parts, viz. *Laton* and *Azoth*; *Laton* in the bottom, and *Azoth* in the top, and *Laton* is by *Azoth* whitened, therefore I think it necessary to treat of these in a Chapter apart, so shall here conclude this.

C H A P. VII.

A Theophysical Investigation concerning the Nature and Production of Laton.

Laton is produced out of the *Elixir*, as a Body out of Water, as being that wherein the corporal Impurity is yet contained; *Laton*, say the Philosophers is Gold, that is, the Philosophical Gold, which must be redeem'd by *Azoth*: For the Seed of Gold doth lie in Gold, although in a close compaction under the strong metallick Folds, which the Hermaphroditical Mercury, mention'd in the last Chapter, hath power only to open.

The Poets have also given a very clear distinction concerning the nature and production of *Laton*; the Fable of her Birth I shall omit, having done that in my *Analysis Chymica Theolog. Poetic.* and only shew, that she is said to be an Island floating in the Sea, and hid under Water, and afterward became fixt and immovable; her name imports her Nature, being call'd *Latona* from *Lateo* to hide, that is, she is hidden in the *Elixir*, and by the separation by fire becomes manifest. She is said to be deliver'd of two Twins, sc. *Diana* and *Apollo*; first of *Diana*, who was as a Midwife to her to bring forth *Apollo*, all which shadow forth profound Truths, and shews that in her Bowels is contained the Solar or Golden Seed; and therefore if ever you expect to see *Apollo* in his Golden Robes besprinkled, it must be by the dissolution of this Earth, for 'tis that, which is fabled out by *Juno*, the Twin Sister and Wife of *Jupiter*, whom Poets feign he let down in showers of Gold with a treble Thunderbolt at her feet, therefore the whole business is, that *Laton* be so perfectly calcined, as that it may admit of this Golden Tincture;

for as this Gold is noble, so is its Mother far more noble, for *Sol* of all the natural Forms, hath nothing comparable to it for Lustre and Beauty, yet the Mother of *Sol*, or *Mercury* of the Philosophers, that being supernatural, is far more beautiful; for there is no compare, the nature of this Mercurial, Sulphureous Light being such, as to dart into the Ocean of Nature's Universal one; O the secrets of this Science, that demonstrates the Triune Office of Mercury, and shews his nobleness and unparallel'd vertues, which Centre in a paradisaical Purity: For *Mercury* may be said *Janus* like, to have a double face, by one he looks towards Elementary Corruptions and Generations within the verge of Elements, he being the life and Death of every thing natural; by the other he looks Eternity-ward, for the fire or breath of his mouth represents the fire of the general Conflagration, when the very Elements shall melt for fervent heat, and a new Heaven and new Earth Philosophical shall be created.

The central heart of *Mercury* is also endued with a double Essence, one Immutable, the other Multiplicative, all by the vertue of Light; the motion of which is the highest fire in the World, and will suffer by the re-action of no contrary thing; for this *Laton* or Gold, redeemed by this Mercurial fire is melted opened and calcined, and in such a way as the common fire can never perform, and therefore receives a more high and noble purification, and in some sence demonstrates immortality, nay common Gold it self shews much of the verity of this thing, and that 'tis endued with equal dominion of pure Elements, not so much in quantity as in quality; therefore is it a perfect Birth of Nature by a united Specification, wherefore it bears all the fiery *Examens*, but alas in its highest perfection 'tis but a signature of the Sun, and differs as much from the fullness, as a shadow doth from the substance.

Now the fullness of its vertue remains in that general *Minera*, where *Mercury* is resident in his Triune Office, from whence not only *Sol* and *Luna* are formed; but also the most noble and chaste virgin *Diana* is beautified with the circles of Light, all which spring from the *Elixir*, as will be hereafter shewn. For the incorruptible Elements get dominion over the corruptible, whence is produced a most perfect Birth, (and next to the Soul of Man) which being artificially exalted to a Light, you may thereby discern many Mysterious Seals, which the Eternal God stamped in the Light, as before hinted, in the first signature of things; for by the way, I would have you to observe, that the universal signet contains all the vertues of the inferior ones, as they spring and arise from the primitive root of universality, and have pass'd *Salmaci's Fountain*, having there effeminated themselves in the first radical Moisture, and being thus exalted to its beautiful form, it is a *Genus* rather than a *Species*, and as before hinted, the most universal that hath been or ever shall be in the action of vivification.

For such like reasons as these it was, that those inquisitive after Nature and her Secrets, became so profoundly Wise, even by their inspection into this *Ens*, and were enabled to describe the Nature of individual *Species* from the original Head-spring, without the help of Books; for saith *Salmaci*, *He that is in the Centre is able to write many Books*, because things are plain and feasible to be understood, for there the Revolutions, Durations and Mutations of all the Spheres is plainly to be seen, and what will be their eternal change from Elementary Corruption. So that when thou comes to see Nature unveiled, and the body of *Lux* radically dissolved, thou wilt find nothing more clear and candid than what I have here written, for I have shewn the union of the Earth and Water, and of its making one Globe, and how the Earth is in the Water, and the fire in the Air, which is the life and activity of

of the whole; for *Laton* must be regenerated by *Azoth*, if ever you desire to see him in his beautiful Garments, and that the Reader may better understand what this *Mercury* that so often dies and regenerates himself is, I will give some short hints of his Office in the Work.

He is that first active Power that excites the Sperm to Motion, and information of the Body and Exaltation; he is the sole drudge, for he plows the Earth, and beats the Water with his Breast, and strikes the azure Skies with his Rod; he is here a Body, and there a Spirit, and in his Triune Power becomes victorious over all the Elements, and that in a triumphant manner, communicating of his living vertues to the more imperfect and decaying Species, and giving the Homogeneous more living and durable Qualities. This the Divine *Hermes*, who is called the Father of the Philosophers, knew right well, for in his *Smaragdine Table* he saith, *That the Father of it is the Sun, and the Moon the Mother, and the Wind or Air carries it in its Belly*; to the Truth of which all true Philosophers have, as with one mouth, born a faithful Testimony, figuring out the same as with the most artificial Pencil, which I from my experience have methodically collected and digested; therefore I suppose, thou mayest never expect to have this Art more plainly open'd, than what I have done in this Book, until the fullness of time come, that the secrets of all these Mysteries shall be made manifest, therefore if thou dost not understand me, never expect to obtain it from Authors, seeing that in many of their Writings are contained such Mysterious Knots, that a Tyro can never untie without he comes to that still Silence which *Hermes* speaks of, which opens the intellectual Springs, and if thou art thereunto ordained, will shew thee the budding of *Mercury's Caduce*, as it were in thy hand, like that of *Aaron's*: For I'll assure thee, that in these Natural Mysteries, Matters unpremeditated flow to me for thy Benefit,

in this Writing; yet I am forced to cloath it in that decency which becomes a Philosopher, lest I should transgress that Divine Precept, where it is commanded, *Thou shalt not give the Childrens bread to Dogs*, as well knowing, that 'tis the gift of God, as also that 'tis his free gift, and therefore he will be the sole Dispenser of it according to his Almighty Pleasure until the fullness of time.

This Body of *Laton* being known and prepared, must be redeem'd from all earthly Corruption; for as there is a Restoration for Man by the Virtue and Efficacy of the well beloved Son of God, according to those Conditions and Divine Precepts laid down in Scripture; so there is the like promise for Nature in general, that we equally look for a new Heaven and a new Earth, and a Spiritual *Jerusalem*, which shall be adorned with all the Glories of God; for all visibles we now see must pass away, and then will be seen what now is invisible, which hath been hid from the generality of Mankind, ever since the foundation of the World, which is the converting of a Quadrant into a Circle; an enjoyment of the Fifth Monarchy of Nature, which is possessed by the way of Love, it being a Trinity in Unity, and Unity in Trinity: For the true knowledge of *Mercury's Triune Power* will shew man the true Emblem of the Garden of *Eden*, the Paradise of God, about which there is to this day such a clashing among the seeming Learned, where it should be, whether upon the visible Earth or not; which that it is, some have granted for certain, but withal allow it to be an Embarrassment to find, being by Divine Authority guarded by the Cherub. But at the best, these are but Carnal Reasonings, for they will not conceive this Flaming Sword to be Death, and the separation of the Elementary Corruptions; a Type of which is plainly seen in Nature, which they know nothing of, and therefore do imagine the Glories of God not to be

as they are, without they were comprehensive and visible to them.

And therefore I will define *Paradise*, to be a pure Cælestial Vertue, implanted by God in Nature, and hath its Residence in the Centre of this Universal Sperm, and remains there as the Conservator of Life and durability; to this great Truth do all the true Chymical Philosophers, as with one voice consent: So with divine submission to that Eternal Being, which created Man, and placed him in the Garden of *Eden* or *Paradise*, a place of pleasure and delight, I'll define the Cælestial *Paradise* to be in the Centre of the Cælestial Orbs, and stands in Harmony with the Sun, making but one Sphere with it; and this my Opinion is grounded from the words of the Apostle *Paul*, where he speaks of his Divine Trance, saying, *I knew a Man in Christ above 14 years ago (whether in the Body, I cannot tell, or whether out of the Body, I cannot tell, God knoweth) such an one caught up to the third Heavens; and in the two following verses repeating the same words, he adds, that he was taken up into Paradise, and heard unspeakable words, not lawful for Man to utter; so that consequently the third Heavens is Paradise, and contains such Mysteries, as man in the fall'n state shall never fully comprehend, untill he return by the work of Regeneration. But while man is an Alien to this Spiritual Country, he is link'd and chain'd fast to the forbidden Fruit, that Tree of knowledge of Good and Evil, which feeds the sensual and earthly Nature; so that he neither can nor must eat of the Tree of Life, until he return to that one living Faith and know the Rock of it, even Christ, who in all ages is the stay and foundation of his Church. Here Miracles are not ceased, for the Spiritual Eye is open'd to see from whence they are fall'n, in order that they may return again, by passing through the Flaming Sword of the Cherub, and knowing the Water of Regeneration, which gives admittance to the Tree of*

Life, which stands in the midst of the Paradise of God, whose leaves are for the healing of the Nations freely, without money or price.

I have a Magazine of such like Secrets as these to write, and more especially concerning the Seeds of Elements, and that pure Type which is to be raised out of these Corporal Elements by the grand Tyrant of the Earth, as well as the Fire of Conflagration; for as there is a particular, so is there a general purification, by Water and Spirit, and then by Fire. But what shall I say, should I even spend and be spent to invite, I am satisfied 'twould not avail while the Man of Sin thus remains; for Wisdom hath been tender'd to all, and the Porch of her Temple stands allways open by Night and by day, and her Ministers inviting thee to enter; O Man! who ever thou art, for her Call is to all the Inhabitants of the Earth; but *Solomon* testifies that altho' she thus speaks, yet few are they that regard her Call; and altho' I say by her, as 'twas said by the Spouse in the Canticles, altho' she is black, yet is she comely; and King *Solomon* compares her to all the Glories that this World affords, the better to make her received, yet was she despised; the more's the pitty, and remains the same to this day.

Now seeing this Art carries so many Mysteries with it, we ought therefore in all humility to labour to prepare ourselves, so as to know the hour when the Lord's Call shall be, and with the five wise Virgins to have Oyl in our Lamps, that when the Bridegroom Calls we may be admitted.

It is good at all times to be zealously affected, according to the measure of knowledge received, and then it is upon a good ground to be hoped, tho' we may not be so rightly inform'd, as we should, that it will be accepted: This was the case of *Saul*, who for his Zeal was converted to *Paul*, tho' at the same time he had the Writ of Persecution about him, yet he was made an Apostle of Jesus Christ; for that God, who knows the hearts of all, told him, he had made him

him a chosen Vessel, and could in that very minute have shewed him all that was necessary for his Conversion, if it had stood good with his Divine Pleasure; but he was order'd or sent to Means. sc. to go into the City to *Annas*, and there to be told what he should do. From hence I have learn'd thus much, that 'tis very profitable for information, to follow the ordained Means, which is diligent Study and continual Labours, for I am very apt to think that the Almighty hath given opportunity to many, but they have willfully neglected it.

And as no mortal Man knows the Council and Decrees of the Almighty, so none dare open the Flood-gates of these Mysteries more fully, than he finds himself Commissioned, and hath peace in his Conscience for so doing; but I have a secret faith, that the day is even at the door, that shall reveal and bring to light hidden things, even those of the greatest concern for Man's temporal and eternal Welfare. But, designing, if God permit, to write more fully of these Mysteries, I shall omit them here, or any farther discourse of *Law*, and so conclude.

C H A P. VIII.

A Theophisical Investigation concerning the Rise and Production of Azoth.

Azoth hath its Rise and Birth from the Elixir, as well as Laton; for, as I said before, as the one inhabits the lower part, so doth the other the upper: This truth is confirmed by Count Trevisan, who saith, That Azoth is drawn out of the Elixir as Oyl out of Water, and is hot and moist; and Philalethes in his Exposition on Kipley likewise thus: The Elixir is divided into a more subtil part which is called Azoth, and the grosser part is called Laton, which is by Azoth washed and whitened. In Rebis the Matters are confused, in Elixir they are divided, and in Azoth they are conjoynd with an inseparable Union.

This is that Menstruum they so much do magnify, saying, That Azoth or Fire is sufficient for thee, in the middle or end, tho' not at the beginning; and Basil Valentine in his Manuals, pag. 487. shews a reason for it, saying, That this Spirit renews both Men and Beasts, like the Eagle, consumeth whatsoever is bad, and produceth a great age to long Life; this Spirit of Mercury is the chief Key of all my other Keys, of which I have written in the beginning thereof, will I call some ye blessed of the Lord, be you anointed with Oyl, and refreshed with Water, Embalm your Bodies, that they may not Putrify, get a bad sent and stink; for the Heavens, Water is the Beginning, and the Oyl a Medium, which doth not burn, because 'tis made out of a Spiritual Sulphur, and the Balsom of Salt is Corporeal, which is united with the Water by means of the Oyl. And again pag. 281. first know that no common Argent vive is fit for our use, but our Argent is made of

the best Metals by the Spagyrick Art, pure subtil, cleat, splendent as a Fountain, transparent as Christal, without any Impurity; of this make a Water, or incombustible Oyl, for Mercury was at the first water as all Philosophers agree to this my saying and Doctrine.

The manner of its Preparation is candidly deliver'd by *Flammel*, who above all others hath untied the knot, and deservedly carries away the Garland; for he saith, when you come to *Lacon*, the Matter must be divided into two parts, the one to wash and cleanse, the other to be cleansed and nourished; for *Lacon* must enter the Nymphs Bath, to be cleansed of his Leprosy, and that Infant when born, must be indued by the living God with a vegetative Soul; yet however these words are Mysterious enough, till practice demonstrates them: This truth he himself agrees to, saying, 'tis a secret, most admirably secret, which for want of understanding, hath made fools of all those who have sought without finding it; and hath made every Man wise, that beholds it with the eye of his Body or of his Spirit.

For in the knowledge of *Azoth* the whole Secret consists, and as 'tis customary in the Books of Philosophers, to make Repetitions, I here again tell thee, that our three Keys are *Acetum*, *Elixir* and *Azoth*; and *Azoth* is, as it were, the fruit of the other two. Now *Acetum* is the sour juice of Minerals, simple and compound; simple in respect to its Essence, and compound in respect to the saline and sulphureous Earth it contains; this goes before in preparing the *Elixir*, and out of the *Elixir* comes *Azoth*, so called for its purity and incorruptibility; and because this is the most secret and mysterious to be understood, I shall be the more large in my Descriptions; for this Fire is a simple compound, simple in respect to its Heavenly and Spiritual Essence; compound in respect to the manner of its mixture and operation through the Elements, so as to inform Matter with Light, then have you active and passive, superior and inferior, the true Hermaphroditical

ditical Mercury, to which all the Philosophers have
 born this Testimony, *There is in Mercury whatever*
the wise Men seek: This is the true *Avn Ihermenis* and
Magical Aniaday or everlasting Spring, that flows to
 the Paradisical world of the *Sophi*, where Mercury is
 rightly understood in his Triune Office, and to have
 an Animal, Vegetable and Mineral Life, and yet of
 kin to the most perfect Metals, for 'tis by this a-
 lone the body is redeemed; and to be short, this is
 that floating Soul, which hovers up on top of the
 Mountains, and primitively did build her Nest, as
Basil Valentine says, in the coldness of the Snow,
 where her Chickens die for cold by the coldness of
 the Snow, but the Eggs being laid, and incubated
 by the old fiery *Dragon*, or first *Male Sulphur*, the
 cold Matrice of Mercury is animated with Heat and
 Life, and Spiritual Seed, which prepares it as a
 sweating Bath for the King. Here you see there
 appears somewhat of diversity between *Lemon* and
Azoth, the one being hot and dry, the other cold
 and moist; the one Male, the other Female; the one
 the Body, the other the Soul: So that by conse-
 quence a *Medium* must be found out, partaking of
 both Natures, by which they are reconciled.

This *Medium* between the hot and the cold is
 Moisture, and that between Body and Soul is Spirit,
 the quintessence of which is that pure vital Fire, that
 contains all the Elements, yet it self is no Element:
 For as it hath descended into the Centre of the
 Earth, and partaken of Purgation, so hath it again
 ascended into the Air, and holds the Wind in its
 Fist, in all to bring about its Immortality. And in
 this production it changes it self into various forms;
 one while 'tis Female, another while Male, and be-
 tween both these States, Hermaphroditical; may it
 types forth many Divine and Supernatural Myste-
 ries, and as the Author of the *Cline Bower* says,
 that great Office of Christ's Reconciling God with
 Man, which perhaps hereafter I may more largely
 touch at, but at present shall only say thus much re-
 concerning

cerning it, and that without blessing, That 'twas by the knowledge of this *Medium*, they knew there should be a more Heavenly one, which should descend and be born of a Virgin, suffer Death and Martyrdom, and open the Gates of Hell and Death, and then again ascend into the Bosom of his Father, and sit at his right hand, advocate on Man's behalf, and so have prophesied of his Nativiey, some hundred of years before it was. Read *Aermet*, the *Cline Bower*, and *Sal Lumen*, and *Spiritus Mundi*, especially Chapter 2. for thy further satisfaction; that being accurately handled there, I will now come to speak of its Magnetick Power and Attractive Office.

This Spirit is the first plain and manifest Effects of Mercury's *Triune Power*, being the chief of our Sophical Fires; for first, it Magnetically attracts all the vertue out of the Earth, and now out of the Sea, and then out of the Air, but first forms his Nest there; from which Nest you must take out whitening Water, yea even the *Female Dove* with all her Eggs, which are seven or nine; but be sure you separate her from her Nest, without destroying her Young, for if you do, all your Labour will be in vain, for the Chicken is nourished in its blood, &c.

This active *Medium*, in its very first Composition, is *Pomatus's Fire*, and by these Rotations may be understood, why 'tis said, 'tis taken elsewhere than from the Matter, and that it separates nothing from the Matter, but turns the whole into Purity; but notwithstanding his pretended candiedness and pitty to the Searchers, thou canst not understand him without a grain of Salt; for here is much of subtilty and mystery lock'd up in these words, for in every operation there are many superfluities separated; may even when *Aroth* is formed, and comes to act upon *Limon*, it cannot, as *Arcephius* plainly tells thee, dissolve the whole, but what is Homogeneous, throwing off the *Peces*, as Nature doth Corruption out of the stomach by a voluntary Vomit. And there-

therefore you must not understand him, as if there should be an union of any other Matter; for this would contradict the unanimous Authority of Philosophers, who say in one thing alone is truth, and in plurality vanity. So that it must be conceived only in respect to place and diversity of Nature, ripeness and unripeness, purity and Caelestial vertue, and impurity and Corporal Corruption; what shall I say, I heartily wish, that this my candidness may not deserve the same Judgments to come upon me, as upon those that discover the secrets of the *Elysian Fields*; but, O Reader! 'tis for thy benefit, and therefore let thy Prayers be for my Preservation as for thy own, and let us not provoke the just God by a sinful abuse of his secrets.

This indeed hath been the only Gordian knot, which hath puzzled me, in my hard and painful Labours for many years, and will for ever puzzle all the fond Doters on *Alchymy* in their various and Heterogeneous Mixtures, and for ever shall puzzle all such, as are not ordained to this Wisdom, notwithstanding our plain Description of the Matter, and *Modus* thereon; and although I am not in full possession of this great Medicine, yet can behold as in a Glass, the various Operations, and measurably describe the Glory thereof, being well satisfied that the knowledge thereof is to be obtained by all that will be industrious, and if they can but once come to understand and know the dimensions of our Seed in the *Chaos*, and how to separate the same, and to form the *Female Mercury*, for thou must remember, that the Woman was taken as a Rib from the Man; so must our Female be taken from the body, and being united in the moist Nature, the Female Seed is produced, without addition of any thing in the World; but only as to distinction of Nature, place and manner of preparation, for thou must by the way observe, that crude *Mercury* and crude *Sulphur* must from the very beginning be separated, one by Art, the other by Nature; the one carrying an hor-

rible coagulating Salt with it, the other a wild Sulphur or Fume, that burns the flowers of the Seed, so that I advise all to beware of crude Air; for when the Seed is stirred up by the external Heat, it will cause horrible Fumes in thy Glass, and so break it: I have observed, that where these wrathful principles remain, if they break not the Vessel, they will blast the Seed, as they too often do in the great World; for were it not for the benign Spirit of Nature, that labours with all its might to rarify and disperse them, they would destroy Man and Beast, therefore may I properly call them the principles of Wrath, which I shall pass by and come to those of Love, which are *Laton* and *Azoth*; for *Laton* is the body of the World, and *Azoth* the Soul or Mind, and the Soul must be reap'd above the Body in the Mind, as a Caelestial Seed, superior to Root or Stalk; these things being observed in practice, the Artist may be satisfied, that he builds upon the foundation Rock of Truth, for that in the great World the Office of the superior and active Elements is to animate inferior Beings with Light, Heat, Life and living motion, so as to cause vegetation through the great Ocean of Nature.

For 'tis plainly shewn to us by the irrevocable Law of Creation, that every Seed was first Spiritual, and had its original stamp, form and texture in the Light by the Divine Finger of God, in respect to every individual Species, which causeth them to this day only to produce their like, as experience daily confirms. This is one of the greatest Mysteries in Philosophy to be rightly understood, nay it launches into many Divine Mysteries, for here is to be seen the Efficacy of the impression given by the divine former (as before hinted) as well to Caelestial as Terestrial Beings, therefore we cannot nor indeed ought to speak or write of it, but with astonishing Humiliation and Holy Praises to that one Triune God, who created this Nature, as a Transcript or Copy of the Original.

But

But seeing that from the very first formation of the Body, this Work of Purification is carried on, I shall quote some Authorites from the Philosophers to shew how it is effected; beginning first with *Sandivogius*, who tells you, That *Sulphur* is detained in Prison, and *Salt* is the Key to the infernal Prison, where *Sulphur* lies bound; so as *Philadelphia* saith, *Salt* prepares *Sulphur*, *Salt* and *Sulphur* prepare *Mercury*, and *Mercury* must weigh them in the just Balance of *Libra*. You may remember that *Libra* is an airy sign, yet is it pictured with a Sword of Justice in one hand, and the scales of true Weights in the other: or since has yet any thing I know.

The Philosophers having mention'd the Office of this Saturnal Salt in opening the door of the Prison, where *Sulphur* lies bound: Come let us now see by what action it is perform'd; which I tell you will be no other than that of Animating and Cherishing the Seed, until the pure Sprouts, Buds, and Flowers come forth, and after that the weighty Grain; for do not the Philosophers unanimously tell you, that Heaven and Earth must be united in the bed of Friendship, so that they may honourably reign all their lives; and wherefore else should *Sandivogius* say, That the Earth is like a Spong, was it not that it should drink in the Spermyn Aquacity of *Mercury*; and further, The Earth is the Receptacle of all, that is, for their purpose, because the *Mercurial* Spirit is counted for Earth till exalted; for as *Philalces* says, In the first days of the Stone, there appears four Elements, of which three are in the *Mercury* sublimed, and one in *Sol*; which is counted all for Earth, till it be dissolved, and then it ferments the *Mercury*, and makes the three Qualities of it, which is hatched from three substances to unite into one *Mercury*. *Sandivogius* doth also allow a twofold *Mercury*, where he says, The first Matter of Metals is twofold; the first a Humidity mixt with borst in form of a fat Water, adhering to things pure or defiled, and is govern'd by *Mercury* in the Philosophers Sense, by the influence of

the Sun, Moon and Stars; the second the dry heat of the Earth, called Sulphur or Earth of Sulphur, which is the prime matter, life and virtue of the Salt and Fire of Nature and of Metals; the place, centre and point is not the whole but the 8200th. part of the Seed, and an unresolvable spark of its own dissolvable body, from whence ariseth a flame and prolifick Power, as Philalethes bath it,

Thus we see that one Author unriddles another; nay, they do even by their various expressions often unriddle themselves; and as to the point in hand *Arstephins* doth wonderfully explain it, where he speaks of the virtue of the Mineral Spirit, saying, *The Spirit is the Mineral Vertue of the two Bodies, and then he adds, and of the Water, which carries the Soul or white Tincture upon the Bodies and out of the Bodies, as the Tincture of Dyers is carried by water on the Cloath.*

But for the Practice I must seek yet another interpreter, and here I will bring in the *Cline Bawer*, for indeed if I understand him, he hath supplied with his candidness, as to the practical part, what others seem to be silent in; where he says, *The Male Mercury and Female, or the Spiritual Blood of the Red Lyon must be united with the unfixed Blood of the Green Lyon, and both must stand together in a Cellar for a time without Fire, and then will be seen with Admiration, what the first Matter of Metals is, viz. Gur, or rather an oily unctuous Seed to be spread like Butter; and if I remember him aright, he also gives you the Pondus, which is four of the Male to nine of the Female.*

Basil Valentine also hints at this Operation where he saith, *The most precious Water, wherewith the Bridegroom's Babel must be made, must be wisely and with great care prepared of two Fencers; understand of two contrary Natures, viz. hot and dry, cold and moist, that one may drive out the other, and animate it so as to produce a wonderful Medium.*

Sandivvpius intimates as much, when he says, *You must separate the Spirit from the Water, and let it return*

to the Earth, and putrify like a Grain of Wheat; the Faeces being cast away, you must bring it from the deep again into Water, which will generate a Branch of an unlike shape to either Parent; and altho', as before hinted, he doth seem to speak of the unlawfulness of shewing the way of extracting the *Sal Armoniac* or Mercury of the Philosophers out of their Sea-water; yet hath he here candidly given some general hint of it, therefore well may his Writings be esteemed a Rose, pluck'd out from among the Thorns.

Another anonymous Author says, *The Soul hovers in the Air and waits to redeem the Body, and to unite with it, so as to bring it to Immortality, alluding to the Soul of Man*: But methinks I hear my Reader to inquire, what this Hovering is, to whom I will answer, it may be well understood by that, which is divinely deliver'd by Moses in *Genesis*, where he saies, *The Spirit of God moved on the face of the Waters*, commanding light to come forth, and like a swift winged Herald, proclaims its Embassy, separating the distinct Natures, which lay unfruitfully hidden in the Pavilions of Confusion, which was the separating of the Waters from the Waters. So the like in the Philosophers *Chaos*; for as I have already said, the Spirit proceeds from Unity, and passing through the discord of Elements comes to Unity again, which is *Azoth*, our whitening Water, and is made Permanent only by the aforesaid Medium, which is the *whire Wife*, Pontanus's fire, Artephius's middle substance, clear like pure Silver, which ought to receive the Tincture of the Sun and Moon, his sharp Vinegar, in which there is one of Antimony, another of Mercury sublimed, 'tis a Coagulated Mercury, but not fix, a Spiritual Body, fluxible in nature of a Body, yet volatile in nature of a Spirit; it is the Iyer of the Sun and Moon together.

For *Laton* being formed, it must be whiten'd by *Azoth*, for the Body doth not Tine, except it be Tined, because of its thick and corporal Nature, therefore Philosophers say, *That Gold Colours not un-*

til its hidden Spirit be drawn from it, which Sandivogius intimates in these words: There is given to us one Metal, which hath power to consume the rest, which he calls Magnet and Chalybs; but the radical Moisture of Sol and Lune withstands it, and is better'd by it; and in another place he cautions you, to meddle with nothing else but their Salt, which is Mercury, and their Gold and Silver cover'd over with the Sphere of Saturn. And Artephius speaking of this Mercurial Fire, says, 'Tis the hidden secret of the wise Alchymist, the Philosopher's Spirit or Fire, separated from the Water and Blood; for 'tis that Mercury already mentioned, which is drawn from its red servant and vitriolick Caverns, wherewith 'tis adorned; it is the dissolving Water, the Menstruum in the Sphere of the Moon, that knows how to calcine Sol, about which Volumans might be written; for the Mercury is not congealed through a watry cold, but through a fiery warmth, from whence afterwards comes the glassy Sea of the Wise men, and the first Candles of Medea's lighting, by the light whereof you may understand the Mysteries of Nature, and see how Mars and Venus have cast their Golden Star into the Sea of Delos, from whence the Mercury is so strengthen'd, as that it will be able to devour the Companions of Cadmus; so that you may discern by this, how the lowest is brought highest, to be strengthen'd by the airy life of Bodies, and then the highest will exalt the lowest; for this Water is of such Transcendent Brightness, as that 'twill blanch Venus into Lune, and all brought about by the twisting and twining of Mercury's Caduce.

Basil Valentine describes it thus: 'Tis a volatile Fire in form of a Mineral Water, which congeals his volatile Mother, and dissolves his fixed Father, until they become one in Mercury's Triune Kingdom; for Mercury is help'd by Nature and Art in a way far beyond her common Process, and so comes readily to mollify the Body, and prepare it for fusion and liquifaction; nay 'tis the fountain and Balneum Maria, the

Fire against Nature, because it makes of Gold a meer Spirit, and dissolves it as naturally as Ice in Warm-water; for that Gold had its Original from it, and rejoyceth in it, as its like: Nay 'tis the only agent in the World for our Art, for it reduceth the body, and causeth it to putrify in the preservation of form, for Gold and Silver only are amended in this Water, for Nature rejoyceth in Nature, and sooner adheres to it than to a contrary: 'Tis our moist Fire, our hidden invisible Fire, and the most sharp Vinegar, of which an ancient Philosopher says, *I besought the Lord, and he shewed me a certain clear Water, which I knew to be the pure Vinegar, altering, piercing and digesting the body.* But withal you must know by the way, that 'tis of an oily Nature, and therefore hath power to exalt Tincture.

Thus having now run through the Natures of our *Menstruums* some and all, in which may be seen the Nativity, Life, Death, Renovation and Exaltation of *Mercury* to an immutable state, and that in a two-fold Nature; therefore what appertains to his Offices, in compleating the grand Medicine, I shall here omit, which if I see convenient may hereafter pass the Press; this being all that was promised in the Title page of this Book, so that I shall draw towards a Conclusion, but before I wholly finish, I shall, rather than offend the Process-mongers, give one short Process containing the whole Work.

The first Work is to unite the four Elements by the Water, taken out of the beams of the Sun and Moon, and then to separate the Arsenical Sulphur and Earthy Eeces, that the Metalline Sulphur may appear; with this and the common Moisture of Metals, you come to the Philosopher's Water or Sophical Fountain, wherein is contained the Fire of the three first Principles, which make afterwards the Magician's Sol, Lune and Mercury, that is, Salt, Sulphur and Mercury, which being once prepared, we come to the Sophical Work, and wheel of the Sophi. The first to begin with Amalgamation, which is Calcination; for the true Philosophers Calcination is Putrifi-

tion

tion
Soph
they
the n
and
made
come
ma,
of the
even
tion's
ceeds
differ
for a
to a
junct
from
with
made
'tis e
fect

tion, and the encrease of Radical Moisture, call'd by the
 Sophi the first work; but indeed 'tis the second, because
 they have bid the Preparation and gross Conjunction, and
 the next beginning the Principles are seal'd up in a Glass,
 and as it softens is call'd Dissolution; for the hard is
 made soft, and the ripe is made Crude and Raw, and be-
 comes an undigested Chaos, no Form, and an Amalga-
 ma, no Stone, but a gummy substance. The Separation
 of the Elements sets forward, and the virgin Principles,
 even the Magicians, Sol, Lune and Mercury aforemen-
 tion'd, the thin being separated from the thick, there pro-
 ceeds conjunction, or the union and conjoyning of all the
 dissevered Qualities; here one colour follows another,
 for as in the first Conjunction it is made from an Earthly
 to a Watery, so to an airy Nature: So in this second Con-
 junction, 'tis converted from an Airy to a Watry, and
 from a Watry to an Earthly Nature; but now 'tis endued
 with such vertues, as that by another rotation, it will be
 made into a fire-abiding Tincture, which, according as
 'tis exalted and fermented, 'twill transmute the imper-
 fect Metals into Sol or Lune, &c.

C H A P. IX.

Containing a Theophsical investigation concerning the Probability of what the Philosophers have asserted concerning the Art's Excellency.

REader, This Chapter is written by way of Answer to any dubious Query, that may arise in thy mind concerning the possibility of this Art, and of the Mysteries it points forth; but many of the Ancients have already learnedly and excellently perform'd this Task, having proved, that in the Preparation of this Medicine, all the Types of the Antetype are beheld; instance *Basil Valentine*, where he compares the Triune Office of *Mercury* to type forth the Mysteries of the Holy Trinity, as in pag. 347. 348. And again to all the Mysteries of the Prophetical and Evangelical Dispensations, as thou mayest read at large in pag. 121. 122, 123, &c. And again, the *Water-stone of the Wise Men* runsthrough all these Mysteries in Scripture Phrases, the like do many Philosophers; but this way of proceeding, viz. to Allegorize the Holy Scriptures is not so pleasant to me, as to cull out some backing Testimonies from its Authority, seeing many things in Scripture seem to me very pat to the matter in hand; although I must confess, that *Moses* gives a very large Map of the work of Creation, yet there is no particular mention made of Minerals, but the two first Chapters of *Genesis* are so material as to this Point, that it seems very plain to me, that *Moses* did from a practical knowledge of the Mineral Seed deliver that in those Chapters,

Chapters, which many of the Philosophers have not done in all their voluminous Writings extant; and that I may induce my Reader to a greater satisfaction in this Point, I cannot suppose they were omitted for any other reason, but that general one aforementioned, for that they are afterwards named for the riches of some of those Countries, divided by the Rivers, flowing out of *Eden*; the name of the first is *Pison*, that is it which compasses the whole Land of *Havilah*, where there is Gold; and the Gold of that Land is Good, there is *Bdelium* and the *Onyx Stone*. And the name of the second River is *Gibon*, and the third River is *Hiddekel*, and the fourth River is *Euphrates*; from which Eastern Waters all Artists consent, that Minerals had their Original. And what reason can any mortal Man give to the contrary, that Minerals have no Seed multiplicable, seeing they yearly grow and yield encrease, as well as Vegetables or Animals; *Sandivogius* having in his sixth Treatise decided this Point, I shall omit enlarging on it, and say with the *Psalmist*, *Let the bright Beauty of the Lord our God be upon us, and guide thou the work of our hands upon us, and the work of our hands guide thou it*, *Psal.* 90. and 19. *For who hath despised the day of little things? For they shall rejoyce, and shall see the stone of Tinn in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run too and fro through the whole Earth*, *Zech.* 4. 10. For 'tis said by *Sirach* also, *Chap.* 24. *vers.* 22. *There are hidden greater things than these, seeing we have seen but few of his Works; and according to the Proverbs of the Wise men, In all thy ways acknowledge him, and he shall direct thy Paths; again, He that abides in the fear of the Lord, and cleaves to his word, and waits upon his duty, neither Blacks nor Whites shall move him, he shall easily make Gold out of Copper and Tinn, and shall by God's help do many more things, if Jehovah favour him he may then make Gold of Clay or Dirt.* And fur-

ther, *The refined Copper spoken of by Esdras, as pure as Gold; the Maccabean Fire, which burn'd on the Altar, and the Water of the colour of Fire, given by the Angel for Esdras to drink; but these being already cited in my general Epistle, I omit speaking farther of them in this Book, considering I labour not for my self, but for all them that seek Learning, Eccl. 33. v. 17. I shall shew the Reader, that the Seed of Metals being not particularly described, and so darkly deliver'd hath been the cause in all Ages of so much sweat and Labour, wherein Man eats his Natural Bread; this hath been a Fate which the most Learned of Men have in all Ages been subject to.*

'Tis somewhere said, Out of much Earth is turned a little Gold: But if we can find out the material Element, it will be no hard matter to know the next seedy Matter or Substance; All things that are of the Earth shall turn to Earth again, and they that are of the Waters shall turn into the Sea, Eccl. 40. 11. In Job 'tis briefly touched, yet more plainly than elsewhere, in one continued Place; The dead things are formed under the Waters, or near unto them. Job. 26. 5. This sheweth truly the material Elements of the purest Minerals; and again, The Silver bath its vein, and the Gold its place where they take it. Iron is taken out of the Dust, and Brass is molten out of the Stone; God puts an end to darkness, and he tryeth the Perfection of all things, he sets a bound to Darkness and of the shadow of Death; the Flood breaketh out against the Inhabitants, and the Waters forgotten of the Foot, being higher than Man, are gone away; the Stones thereof are a place of Sapphires, and the Dust of it is Gold: There is a Path, which no Fowl hath known, neither hath the Kite's eye seen; the Lyon's Whelps have not walked in it, neither the Lyons passed thereby; he putteth his hands upon the Rocks, and his eye seeth every precious thing; he bindeth the Floods, that they do not overflow,

flow,
Ligh
derst
plica
Ch
is m
ness,
Fire
Lyon
you
mat
tals.
I
conf
of
Oyl
nen
any
ope
orig
ner
I f
and
lief
'tis
ver
dat
allu
gre
out
Pu
ma
me
est
D
th
at
all

flow, and the things that are hid, be bringeth to Light; but where is Wisdom found, and where is Understanding, &c. Not prophaneing the Divine Application and sense of this place, Consider, as a Chymical Natural Philosopher, in these verses, what is meant by dead things, Waters, Vein, Place, Darknes, shadow of Death, Floud, Inhabitant, Bread, Fire Turned-up, Duft, unknown Path, Kytes-eye, Lyon's-whelp, Lyons, Rocks, Mountains; and then you may boast that you know the beginning, spermatical substance and true Generation of Metals.

I would have every industrious Artift well to consider the 4th. Chapter of **Zephani*. especially that **Zephani* of the two Golden Pipes emptying the Golden Oyl; I could indeed cite other Scriptures pertinent to the Matter, but these being sufficient to any Man that hath the eye of his Understanding open'd, not only to shew him, that Metals were originally Created, but also the way of their Generation and Production; brevity being design'd, I shall omit farther Quotations from Scriptures, and conclude this Paragraph with this firm Belief, That that Scripture will be fulfilled, where 'tis said, Hidden things shall be made manifest, even such things as have been hid from the Foundation of the World; and I understand, that this alludes to that time, that the man of sin shall in great measure be finished, and the Church come out of the wilderness in the White Garments of Purity and Righteousness.

Hence I can believe no other, but that the Gold-making Art, so call'd, will become common to the men of the new World, when Wisdom shall be esteemed for Wisdom's sake; therefore, O thou Desirer of Art, for thy encouragement, I advise thee with Patience to wade through some Errors at the beginning of thy Labours with content, as all true Philosophers have done; and indeed it can-

cannot be otherwise expected untill the fullness of time shall come, that the Golden Calf shall be ground to Powder, and Money shall be esteemed like Dross, and the prop of Antichrist dash'd in pieces. O that we might be all prepared for that long expected, yet now approaching universal day of Redemption; that our eyes may see the new *Jerusalem*, that is cloathed in White, come down from Heaven, which shall abound with Gold in the streets, and the Gates made with the richest Stones, and that we may pass through that Holy River of Regeneration unto the Tree of Life, whose fruit is for the healing of the Nations, given without Money and without price. O that we could see the Adeptists return from all the Corners of the Earth, and the righteous Inhabitants thereof without fears or Snares of their Lives. O that this great glorious Monarchy of the *North* was established, that all who thirst might come freely to it; that the Swords might be turned into Plowshares, and their Spears into Pruning Hooks, and that the name of the Lord, which is as a strong Tower, may be our defence, which are the Walls and Bulwarks of Righteousness. O that we could but once have our Assurance, that *Elias* the Fore-runner of these mighty things was come, as I hope he is, and that he had beat his Alarum and sounded the Trumpet for the Preparation of the Kingly way of the Lord. I would to God, that we might daily prepare our selves, so as to receive this great Heavenly Bridegroom with a bowed down Spirit and a sanctified Heart, that so we may not be found like the five foolish Virgins without Oyl in our Lamps, and so lose the Admittance into his holy Presence. O that all the truly ingenious may obtain their desire, by beginning in that Wisdom, which shall never fade, and that the earnest Desirers of Science might know the true interpretation of all, that hath been Mystically delivered by the

the
day;
and
Gosp
eat o
freely
the
those
thing
they
which
the B
Bodie
those
St. Jo
new
broug
his Re
deliver
locks
Book
are se
and op
whom
come
Trium
the So
Song o
nites S
gloriou
the La
ever,
But
rious
and th
others,
dom's
hath b
concern

the Philosophers from the Creation to this very day; that we may be a People of one Language, and one Heart, as they will be in the day of the Gospel-Trumpet's Sound, when they shall come to eat of the Bread, and drink of the Water of Life freely, without Money or without price; where the Mysteries of Nature will be unvail'd, even those hid from the Foundation of the World, and things passing unto their general Restoration, where they shall rest in their Eternal *Quies*; a Type of which every true Philosopher beholds, and how the Elements are unbanded, Principles produced, Bodies Calcined and Purified, in order to produce those rich and living Metals, even that Gold, which *St. John* in the *Revelations* says, *The streets of the new Jerusalem* shall be layed with, all which is brought about by the knowledge of *Mercury* and his Regenerating Nature; for 'tis he that must deliver into your hand that Triune Key, that unlocks all the Mysteries of Nature, yea and her Book of Records too, wherein her magnificent Acts are seen, and the Mysteries she contains unlock'd and open'd, and will be to be viewed by all, to whom the Promises belong, even those who are come through the many Tribulations, and have a Triumphant Song of Joy in their Mouths, even the Song of *Moses* and of the *Lamb*; that is, the Song of Judgment and of Mercy, which the *Sionites* Sing upon the holy Mount *Sion* to that great glorious Being and fullness of all Beings, and to the Lamb that sits on the Throne for ever and ever, *Amen*.

But seeing it is not our lott to fall in this Glorious day, although we see the Day-star of it, and thereby are sensibly awakened, so as to awaken others, that they may give diligent heed to Wisdom's Voice, and so come to understand, what hath been left on Record by the Ancient Pilgrims, concerning Divine and Natural Mysteries, which
that

that they may is the sincere desire of him, who is a Brother and Fellow-traveller, &c.

I shall now only add the Testimonies of some worthy Authors concerning this *Arcanum*, and so conclude: The first is that of *Paracelsus* in the *Signature of Natural things*, fol. 358. ' This is a true ' sign of the Tincture of the Philosophers, that by ' its Transmuting force all imperfect Metals are ' changed, viz. the White into Silver, and the Red ' into the best Gold, if but the smallest part of it ' be cast into a Crucible upon melted Metals, &c. ' Item, for the invincible *Astrum* of Metals conquers all things, and changeth them into a Nature like unto it self, &c. and this Gold and Silver is nobler and better, than that brought out of the metallick Mines, and out of it may be prepared better medicinal *Arcana's*. Item, therefore every Alchymist, that hath the *Astrum* of the Sun, can transmute all Red Metals into Gold, &c. Item, Our Tincture of Gold hath Astral Stars within it; it is a most fixt substance and immutable in the Multiplication; it is a Powder having the reddest Colour, almost like Safron, yet the whole Corporal substance is liquid like Rosin, transparent like Christal, frangible like Glass; it is of a Ruby Colour, and of the greatest weight, &c. Read more of this in *Paracelsus's Heaven of Philosophers*. Item, *Paracelsus*, in his seventh Book of Transmutation of Natural things, saith, ' The ' Transmutation of Metals is a great Natural Mystery, not against Nature's Course, nor against God's Order, as many falsely judge; for the imperfect Metals are not Transmuted into Gold, nor into Silver, without the Philosopher's Stone. Item, *Paracelsus* in his Manual of the Medicinal Stone of the Philosophers, saith, ' Our Stone is an Heavenly Medicine, and more than perfect, because it cleanseth all filth from Metals.

Secondly,

Secondly, *Henry Khunrade*, in his Amphitheater of the Eternal Wisdom, 'I have travelled much and visited those, esteemed to know somewhat by Experience, and not in vain, &c. amongst whom I take God to Witness, I got of one the universal *Green Lyon*, and the blood of the *Lyon*, which is Gold, not vulgar, but of the Philosophers; I have seen it, touch'd it, tasted it and smelt it: O how wonderful is God in his Works; I say they gave me the prepared Medicine, which I most fruitfully used towards the poorest of my Neighbours in desperate Cases; and they did sincerely reveal to me the true manner of preparing their Medicine, &c. *Item*, This is the wonderful Method, which God only hath given me immediately and mediately, yet subordinate through Fire, Art and Masters help, as well Living as Silent, Corporal and Spiritual, Watching and Sleeping. *Item*, Fol. 202. I write not Fables. With thy own hands shalt thou handle, and with thy eyes see the *Azoth*, &c. the universal *Mercury* of the Philosophers, which alone with its Internal and External Fire is sufficient for thee to get our Stone; nevertheless with a Sympathetick Harmony, being Magick Physically united with the Olympick Fire by an inevitable necessity, &c. *Item*, Thou shalt see the Stone of Philosophers (our King) go forth of the Bed-chamber of his Glassy-Sepulchre in his glorified Body, like a Lord of Lords, from his Throne, into this Theatre of the World, that is to say, Regenerated and more than perfect, a shining Carbuncle, a most temperate splendour, whose most subtil and depurated parts are inseparable, united into one with a Concordial Mixture, exceeding equal, Transparent as Chrystal, compact and most ponderous; easily fusible in fire like Rosin or Wax, before the flight of Quicksilver, yet flowing without smoak; entering into solid Bodies, and penetrating them,

' as Oyl doth Paper, dissolvable in every Liquor
 ' and commissible with it, fryable like Glass, in a
 ' Powder like Saffron, but in the whole Mass shin-
 ' ing red like a Ruby (which Redness is a sign of a
 ' perfect Fixation, and fixed Perfection,) permanent-
 ' ly colouring or Tinging, fixt in all Temptations
 ' or Tryals; yea in the Examination of the burning
 ' Sulphur it self, and the devouring Waters, and in
 ' the most vehement Persecution of the Fire always
 ' Incombustible and Permanent, as a Salamander.
 ' Item, The Philosopher's Stone, being fermented in
 ' its parts in the great World, transforms it self in-
 ' to whatsoever is profitable to Man by the Fire;
 ' hence a Son of Art may perceive, why the Philo-
 ' sopher's have given their *Azoth* the name of Mer-
 ' cury, which adheres to bodies, &c. And further in
 ' the same place, ' It is fermented with Metals, viz.
 ' the stone being in its highest whiteness is, ferment-
 ' ed with pure Silver to the White; but the San-
 ' guine Stone, with pure Gold to the Red, and this is
 ' the work of three days, &c.

Thirdly, *Helmoyr*, in the Book of Eternal Life,
 fol. 390. ' I have often seen the Stone, and handled
 ' it, and have projected the fourth part of one grain,
 ' wrapt in Paper, upon eight ounces of Quicksilver,
 ' boyling in a Crucible; and the Quicksilver with a
 ' small noise presently stood still from its Flux, and
 ' was congealed yellow like Wax; and after a Flux
 ' by blast, we found eight Ounces, wanting eleven
 ' Grains, of the purest Gold: Therefore one Grain
 ' of this Powder would transmute Nineteen Thou-
 ' sand, One Hundred and Eighty Six parts of Quick-
 ' silver into the best Gold. So that this Powder is
 ' found to be of similar parts with Terrestrials, and
 ' doth Transmute infinite plenty of impure Metals
 ' into the best Gold, uniting with it, and so defends
 ' it from Rust, Cancer, Rottenness and Death, and
 ' makes it in a manner immortal against all Tortures

of

' of
 ' pur
 ' Item
 ' ed
 ' Stor
 ' mad
 ' thou
 ' ling
 ' ther,
 ' gave
 ' tran
 ' of G
 ' and
 ' quar
 ' who
 ' tanc

Fou
 ' mad
 ' turn
 ' ver,
 ' made
 ' quan
 ' to al
 ' play

Fift
 London
 to hav
 himsel
 which
 Jesus
 Englis
 went h
 be kno

Sixt
 told K
 vane k

' of Fire and Art, and transforms it into a Virgin
 ' purity of Gold, requiring only a fervent heat.
 ' *Item*, in his *Tree of Life*, fol. 630. I am constrain-
 ' ed to believe, there is a Gold and Silver-making
 ' Stone or Powder, for that I have divers times
 ' made projection with one Grain thereof upon some
 ' thousand Grains of boyling Quicksilver to a tick-
 ' ling admiration of a great multitude. And far-
 ' ther, as is rehearsed in the first Chapter, 'He who
 ' gave me this Powder had so much at least as would
 ' transmute Two Hundred Thousand Pounds worth
 ' of Gold. *Item*, He gave me about half a Grain,
 ' and thence were transmuted nine Ounces and three
 ' quarters of Quicksilver into pure Gold; and he
 ' who gave it me was but of one Evenings acquaint-
 ' tance.

Fourthly, *Flammel*, saith, ' That the first time he
 ' made Projection, 'twas on *Mercury*, whereof he
 ' turned half a pound, or thereabouts into pure Sil-
 ' ver, better than that of the Mine. Afterward he
 ' made Projection of the Red-stone upon the like
 ' quantity of *Mercury*, which he transmuted truly in-
 ' to almost as much pure Gold, more soft and more
 ' plyable.

Fifthly, *Raymond Lully*, confined in the *Tower* of
 London by King *Edward III.* was manifestly known
 to have this *Elixir*, and with the same he redeemed
 himself by paying a considerable quantity of Gold,
 which Gold was after Coined with this Inscription,
Jesus autem Transivit medium illorum, which is thus in
 English, *But Jesus passing through the midst of them,*
went his way; by which Motto the Lullian Gold may
 be known.

Sixthly, *Ripley* in the Preface of his twelve Gates,
 told King *Edward* in so many words, *That at Lou-*
vane he had made the white Stone.

Seventhly,

Seventhly, That of Dr. *Dee* to Queen *Elizabeth*, who caused that an Iron Pan might be cut out from the Hoop, very observable, the which he Transmuted into Gold, exactly fitting it as before.

Eightly, Those so many demonstrations in Germany, besides those Golden Ducats which were Coined by the command of the Emperor, ♀ ♀, on them, to signify that the Gold was made by Art.

Ninthly, The Testimony of *Oswald Crollius* in his Preface to *Bassiliæ Chymi.* concerning *Michael Sandivogius*, that noble Polander, which he calls *Hellyoantharus Borealis*, the Northern Beetle, 'In whose hands he saw, with great Admiration and Amazement, the wonderful Virtues and Operation of the Philosopher's Tincture, commonly call'd the Philosopher's Stone.

Tenthly, That of Dr. *Helvetius*, 'Who received a small Grain of Powder of *Elias* the Artift at the Hague in Holland, which Transmuted six drams of Lead into pure Gold, bearing all the Essays at Delph, [which my eyes have seen, and my own hands have handled.]

Eleventhly, The Testimony of *Philasterbes*, who says, 'That one Man, that is an Adeptist, might Transmute into perfect Gold and Silver all the imperfect Metals, that are in the whole World. Secondly, he may by this Art make precious Stones and Gems, such as cannot be parallel'd in Nature for goodness and greatness; and lastly, 'tis an universal Medicine for prolonging Life and curing all Diseases.

Twelfthly,

Twelfthly, A *French Doctor* who is Physician to the People of the *French-Church*, formerly living between *Bishop-gate* and *Leaden-hall-street*, his Name I know not, is positively satisfied from actual Demonstration, who saw Copper Farthings converted into pure Gold. Item, The thrice worthy R. B. Esq; who actually saw Transmutation, and wore a Ring of the same Gold; which was a promoting cause to the Parliament, for taking off the Act against the Melioration of Metals, which was originally made upon the occasion of too too many being satisfied from that Demonstration of *Raymund Lully*, before mention'd, that the Art of Transmutation was real, but upon practical search being found difficult to be obtained, the Estates of the Heirs and Heiresses wasting so fast, as I have been inform'd by an excellent Politician, it was thought highly expedient to make a severe Act against it; both which Acts to me is a convincing Argument of our wise Senators satisfaction of this Arts possibility, as any other whatsoever, without we should suppose that the Wisdom of the Nation would make Acts for or against the Wind, which I have not the least thought of, much less reason to judge them guilty of such Absurdity.

But what need I spend my time, to sum up Testimonies concerning its possibilities, seeing I have my self good reason to believe the same, having seen some Seals of the Philosopher's Writings, and hope that many more, will be equally satisfied, that so the Philosophers may be more revered than hitherto they have been.

The Copy of an Oath, found amongst the Papers of a Known Adept, after his Death, which is Administred upon the Adopting of a Brother into the Cabalistical Society.

FOrasmuch as the great God of Heaven and Earth, from whom we all proceed in whom we Live, and to whom we must Return at our appointed time, hath adopted and chosen out from among Mankind a certain number of Christians, for that eminent *improving* Work of Creating perfect things from imperfection, unto whom it is made manifest by the Spirit of Creation the Universal first or fifth Creating Quintessence, by which it is by many held to this day, the World was reduced from its rude and undigested Chaos, to a Beautiful and pregnant Matrix, fit for the receiving of Seminal Vertue; for producing all Circular Appearances, as daily doth appear by our most glorious Production or Manufacture; and for as much as it has been from all times thought fit to keep secret and undivulged, from the common knowledge of Mankind, the easie and facil way of our great Work,

Wor
mon
and
ons
into
there
befor
great
invisi
to m
pear
I wil
Deat
way
any
and
R. S.
son
which
manif
the sa
three
ciety
give
to do
out
know
Myster
discov
witho
do, or
ever

Work, both for the Glory of God and com-
 mon Good and Conveniency of Government;
 and for as much as there are no Obligati-
 ons found like those which are freely enter'd
 into by a true sence of his great necessity,
 therefore I, R. S. do freely, for the reasons
 before mention'd, promise and swear by the
 great Jehovah, and by all things visible and
 invisible, and by the fifth produced Essence
 to me known, as I have evidently made ap-
 pear to thee and the rest of my Brethren,
 I will not Reveal, Acknowledge or declare till
 Death me thereunto cause or move; or any
 way direct, or indirect, absolutely informing
 any person to the attaining of this Secret
 and Divine Knowledge, unless I, the said
 R. S. do evidently know, that the said per-
 son hath found out things supernatural,
 which is daily experienced; wonderful and
 manifest effects me thereunto moving; or that
 the said party be so qualified by Nature, that
 three or four of the said Brethren of the So-
 ciety finding him fit for the said Work, and
 give me their consent and permission, so as
 to do it. I also do promise that if God should,
 out of special Mercy, reveal to me greater
 knowledge of the supernatural and hidden
 Mysteries than to some common Adepts, not to
 discover thereof to them by way of Discourse,
 without I am directed by my Brethren so to
 do, or that I am assured he doth enjoy the same
 ever glorious Mercy and bright knowledge.

I also promise by virtue of the foresaid Oath, not to have to do with Kings or great Men, and never to commune with any out of a covetous mind or design, but remain satisfied with that knowledge God hath shewed out of his wonderful Providence to me; likewise I promise to make it my endeavour to find out one to enjoy this knowledge after my decease, unto whom I will, while I live, impart what I safely may, and at my death reveal the whole secret; also I promise in the presence of God, that I will never joyn with any upon a covetous pretence of advancing the Secret, unless it be with an Adeptist, known and approved of by my other Brethren; neither deliver any true knowledge of our true Universal Magnet and Chalybs, and principally the Mercury and Gold, whether it be in an Enigma or otherwise, as is designed or best thought fit for the preservation of this Science; and if it should so happen that I should be Racked and Tortured to discover the same, and there is no hopes of avoiding the danger, by giving or delivering some other compound way, which hath been beforehand consulted of, and agreed upon, by the Brethren; and if that will not do, then I promise to swallow my common Pill without which I promise never to be, but constantly to have it about me, in the form of Beads, or what shape shall be thought most fit, to which promise and Covenant I bind

my E
mony
own
versa
excu
in a
me o
God,
and
tion
the
unto
Ear
mony
tion.
be t
ver,

my Body and Soul and my Life, in the Testimony of which I have set my Hand with my own Blood, and my Seal with the true Universal Mixture, desiring all to hold that Man excused, which observing my willful failing in any thing above mentioned, privately cuts me off from amongst Men; and I desire of God, and of all my Brethren to forgive him, and to esteem him with the highest Veneration imaginable, knowing that his Zeal for the Glory of the Lord of Hosts hath been thereunto moved. Thus calling God, Heaven, Earth and all that is therein to bear Testimony of this my free and voluntary Condescension. Amen, Amen, Amen, and praise be to thee, O God, Holy, Holy, Holy, for ever, Amen, Amen, Amen.

The Author's Comment on this Oath.

O Eternally happy is that Man whom the Spirit of God hath season'd by his Grace, and qualified so, as that every word he speaks may be as irrevocable as the Laws of the *Medes* and *Persians*, and then certainly the Name of the Holy God of Hosts would not be call'd to Witness, but Men would keep their word without Oaths; as for my part I should not accept of taking this Oath for any advantage whatsoever. For I have always endeavour'd by Prayers and hard Labours to obtain this Art, being the ordained Means, I shall advise all to prosecute this way, and so conclude this Treatise. *Farewel.*



F. I N I S.

Advertisement.

THE Author designs (by Divine Permission) to make ready for the Press those two following Treatises, viz. *Analysis Chymica Theologiae Poeticae*: Or, An Explanation of the Poetical Theology from Philosophical and Chymical Experience; wherein is plainly shewed, that the Historical Mysteries and Mystical Histories of the Ancient Greek and Latin Poets, is but an Ænigmatical Description of the Golden Apples, contained in the Gardens of the Hesperides; to wit, the Elixir of the wise, or the Silver and Gold-making Medicine; whatever Comments other Mythologists have in their Eclipsed Understanding and veiled Reasons put upon them.

The other, *Historia Nova de Thesauro Britanniae*: Or, an Historical Account of the Philosopher's Colchos, Delos and Lemnos; being a Practical Discourse of the undiscover'd Treasures of the Hesperiden Gardens, contained in the Britannic Dominions; set forth by way of Dialogue between the Author and Hermit Experience, which is a full Discovery of the Matter and Preparation of the Universal Medicine of the Ancients. Written for the Benefit and Information of the diligent Inquirers after the Mystical Truths contained in *Hermes's* secret Temple.

Advertisement

THE Author desires (by Divine Permission) to make ready for the Press the following Treatise viz. An Explanation of the Poetical Theology from Philosophical and Chronical Experience; wherein is plainly shew'd, that the Historical Myths and Mystical Histories of the Ancient Greeks and Latin Poets, is but an Allegorical Description of the Golden Age, contained in the Gardens of the Hesperides; to wit, the History of the Wife of the Silver and Gold-making Medes; whosoever Comments on these Mythologists have in their Enquiries Understanding and Tailed Reasons put upon them.

The other, viz. Nova de Tempore Britannica; Or, an Historical Account of the Philosophers, Colours, Fashions and Language; being a Practical Discourse of the undiscover'd Treasures of the Hesperides Gardens, contained in the Britannie Dominions; set forth by way of Dialogue between the Author and Hermit Experient, which is a full Discovery of the Matter and Preparation of the Universal Medicine of the Ancients. Written for the Benefit and Information of the diligent Enquirers after the Mystical Truths contained in the sacred Scriptures.

PH
Disco
of
S
T
in pra
true Do
And
Benefit
to per
ing wh
ftom o
sublime
ly writ
neficial
as are
the ver
And
Practice
Allegor
Modest
duc

Philosophical Epistle,

Discovering the Unrevealed Mystery
of the three **F I R E S** of the
S O P H I.

THOU indefatigable Desirer of the My-
steries of Nature, couched in Silence by
the Ancients, in Commiseration to thee
I have here drawn up some *Ideas*, which
in practice will remain as a Touch-stone to all the
true Desirers of *Alchymy*.

And therefore aiming chiefly at thy Good and
Benefit, I shall not use any flattering Elocutions
to perswade thee into a good Opinion concern-
ing what is here Written, it being not the cu-
stom of Philosophers to use them in a Science so
sublime; as well knowing that I have Candid-
ly written the very Truth, by which I have be-
neficially, and I hope satisfactorily informed such
as are worthy searchers after this Mystical Science,
the very Mother of all others.

And as this is designed as an Epitome of true
Practice, I shall without any Circumlocutions or
Allegorical Speeches, demonstrate the Truth in a
Modest, Cabalistical Stile; hoping thereby to vail

it from the unworthy, yet at the same time to give free Entrance to the Adopted Sons of *Hermes*, and 'tis requisite that it should be so deliver'd, it being the foundation of that Cabalistical Wisdom, which contains the Secrets of Nature, and the most principal Part of that so highly esteemed of by the *Jews*, *Chaldeans*, *Persians* and Ancient *Greeks*, and many other Christian *Cabalists* of other Nations; for as I said even now, it is the Mother of all Natural Art and Science, to which *Paracelsus*, *Sandivogius*, *Philalethes*, and many others expressly agree.

We shall make first a *Theoretical*, and then a *Practical* Investigation concerning the beginning of this Cabalistical Wisdom. First, *Theoretically* it is affirmed, That this secret Science was by Divine Inspiration deliver'd to the Ancient *Jews*, and more particularly to *Moses* with the Law, as well the Natural as the Divine, as some of the *Hebrew Rabbies* do assert in General: But others of them were of the Opinion, that it was four times reveal'd from God to Mankind; some saying, that *Adam* had a perfect knowledge of it in *Paradise*; others, that it was reveal'd to him by way of Requital, after he was put out of *Paradise*, and that at a time, when Melancholily contemplating the loss of that great Injoyment; also to *Moses* in the Bush, to *Solomon* in a Dream, and to *Esdra* by the Angel.

From hence the Jewish *Cabala* had its Original, and was by them highly esteemed in succeeding Ages one after another; but upon this I must make one Remark, which is, That to me 'tis plain to conceive, that the Art was as often lost, or else what need was there of renewed Discoveries, and there is a very good Reason for it; for the Practical and Natural part of this Wisdom was in those Ages, as they affirm, never written in Books,

but was delivered by way of Tradition from one Generation to another, and that only among such, as they thought worthy.

Now one principal Obstruction of the successful Exaltation of this Art, was the several Captivities which the Jews suffer'd; but *Esdra*s, that great Restorer and last establisher of this Art, being highly illuminated, having a knowledge of what was past, and a fore-knowledge of what was to come, viz. That *Israel* should suffer more Captivities and Banishment; fearing God, and obeying the Angel, wrote two hundred and four Books, amongst which were seventy two of this Art, to preserve it from the frailty of Human Memory; for according to *Domin. de Nyssmen Tract. de vero Sal. Phil.* He Congregated all the Elders, in Number seventy, where it was decreed, and that by God's immediate Appointment and Command, that the Books of Divine Mysteries were to be made Publick, to be read of all; but those of this Art were to be deliver'd only to the Wise of the People; therein being contained the vein of Understanding, the Fountain of Natural Wisdom, and the Flood of Knowledge.

Picus Mirandulanus, who was esteemed the Phoenix of his time for Learning and Knowledge, says, That these are the seventy Cabalistical Books wherein *Esdra*s said plainly the fountain of all Understanding and Knowledge was contained; that is, the inestimable Theology concerning the Supreme Deity, the fountain of Wisdom, and the intire Metaphysics of Intelligences, the stream of Knowledge, that is, the firmest Natural Philosophy: and these were had in such veneration among the Jews, that none under forty years of Age might touch them; and further (which is to be admired) in these Cabalistical Doctrines were contained some beads of Christianity.

It is the Opinion of Wise-men, that these Books remained till the Temple was burnt by the Roman Army; whether so or not is not my matter in hand, but only to point forth the Original, and also in process of time the decay and vanishing of this Art from the generality of Mankind, so that many of our learned Christians in this day are far short of the Wisdom of the Jews, one esteeming it as a fabulous Story and idle Fiction, as I shall plainly shew in my *Analysis Chymica Theologiae Poeticae*, the other with the highest veneration imaginable.

From hence many Learned Men were of Opinion, That the Art spread it self from the Jews to the other Eastern-Countries; but for some essential Reasons, to this I can't wholly assent: For *Hermes*, who was a Master of this Science, and King of *Egypt* when 'twas the Garden of God, who lived, according to the best Account we can gather from Ancient Cronologers, before *Moses's* time, and consequently before the Jews were a Nation; he being the first that taught Literature to Mankind, and having Penn'd many Books treating of the said Science, 'tis very probable that it might derive from him.

But *Paracelsus* and others derive it from *Adam*, and the Fathers of the first World, who, as they say, fore-seeing the Deluge, erected two Tables of Stone, in which was contained the foundation of this Wisdom, one of which was found after the Flood in *Armenia* on Mount *Ararat*; hence concluding that the Eastern Countries from these obtained their Knowledge, affirming that the *Chaldeans* (of which Country was *Abraham* the Father of the Jews) and also the *Persians* were great Admirers and diligent Searchers after the said Art; but where matters seem dubious, I shall not give my Reasons to anothers Opinion, well knowing,

accordi
ted all
Earth,
vine P
of Wa
so as t
says, T
and tha
been M
tion: F
that m
from t
Nation
Task t
first Po
way of
high E
of it, v
lue to
Educati
Kings,
Eternal
who is
ly fear
esteem
(as in th
gry Bab

Thus
the Art
first Po
Possess'd
ate som
those li
ries alo
believe
Gbaos or
versal a
its Ori
is true

according to Scripture Testimony, that God created all Nations of one blood to dwell upon the Earth, and hath by his Fatherly Care and Divine Providence distributed Knowledge, as Rivers of Water for the service of the whole Creation; so as the fore-cited Author *Domin. de Nyssmen* says, *The fountain of this Mystery lies open to all, and that all who have sought so as to obtain, have been Masters of it, without respect to Name or Nation*: For 'tis very plain from the Books extant, that many large strewnings are to be gathered from the sage and Wise-men of all Countries and Nations whatever; therefore I shall think it a Task too difficult for me to define, who were the first Possessors, so shall pass it by, and come by way of Remark and Observation concerning the high Estimation, which the Ancient Possessors had of it, *viz.* That it was a Jewel of too great Value to be worn in the breast of those of a mean Education, and only fit to be understood by their Kings, Priests and great Ones. But Blessed and Eternally praised be the Great Everlasting God, who is no respecter of Persons, but all that truly fear him of what Nation or Blood soever, are esteemed by him; and as our Blessed Lord saith, (as in the Spiritual, so in the Temporal) *to the hungry Babes doth he reveal his secrets.*

Thus much may suffice as to general hints of the Arts Original, I not regarding who were the first Possessors of it, so that 'tis but now to be Possess'd; and therefore shall pass on to delineate some practical Truths, in a way agreeable to those living *Ideas* of Truth, which this Art carries along with it: For I have great reason to believe by a Practical Knowledge of a Mineral *Ebaos* or certain Matter, which in its self is Universal and Copious enough for the Art to have its Original and Foundation from, that the Art is true and easy to be obtained by a Natural Process,

Process, and to me 'tis very plain, that this is that one true Matter, which all the Ancient Philosophers, none excepted, have as with one mouth born Testimony to; who are so conjunct, that they differ not in the least point in the Matter, or *Modus Operandi* thereon, even through *Series* of Ages, yet different both in Tongue and Nation, which to me is one plain proof of its verity, and so consequently high Ignorance to question its possibility. But seeing 'tis not my Task to use many Arguments, in this short Epistle, to convince the Gain-sayer or Unbeliever, my design being to lend an hand to the diligent, and indefatigable searcher after natural Verities only, and to let them know, that the knowledge of this subject Matter is of such Importance, that 'tis the very foundation on which *Hermes's* Mystical Temple is built; so is the regular Proceeding thereon the main Hinge on which the Door of Entrance moves; it is by the knowledge of these two first steps we come to the Fountain's-head, and discern those Rivulets, that run through the most dark Caverns of Natures hidden Mysteries, and by degrees stream forth into those clear and Christaline Waters, that open unto us the nature of all created Beings.

Ah! then what great Pitty is it, that so useful and profitable a Science should be so slighted, contemned and neglected (by reason of the difficulty of its search) and that even by men, that are qualified with outward Aquirements; seeing that by it is to be discerned, as *Sandivogius* saith, *the growth and virtue of Created Beings*.

The many Clashings that often happen about these Heads, I am very apt to think, proceed merely from the Non-knowledge of this Fountain; for many are apt to form their own *Ideas* of things, so that Phansy is become the Foundation of too much

much
ry far
monstr
from t
Rivers
be con

The
ter of
Concep
par, the
better
phet
the Ri
his Le
him; f
went a
Prophet
and stan
the Lor
over th
not cor
of its
Water,
the Wa
fies the
which
ing a T
ness.
his Ser
the Prop
thou not
saith to
ing pr
cleanse

This
many
the sa
especia

much Theory extant; but I would have no Theory farther esteem'd, than as it is practically Demonstrable, that so the Water might be drawn from the Fountain's-Head, and not from the By-Rivers of Tradition, which never was, never will be confirmed by Experience.

There are too many, who in the Subject Matter of this Art, esteem of their own Notions and Conceptions, as *Naaman* did of *Abana* and *Pharpar*, the Rivers of *Damascus*, saying, Are they not better than the Waters of *Israel*? when the Prophet *Elisha* bid him, go down seven times into the River of *Jordan* to wash and be cleansed of his Leprosy; this seemed too low, too mean for him; for 'tis said, he was wroth and went away, and said, *I thought the Prophet would surely come out to me, and stand, and call on the Name of the Lord his God, and strike his hand over the place, and cure the Leper*; not considering that great Miracle of its being performed by Simple Water, nor knowing the Type of the Water of *Jordan*, which signifies the River of Judgment, thro' which true cleansing comes, it being a Type of a more excellent fullness. But however, he was prevailed upon by his Servant, who said unto him, *My Father, if the Prophet had bid thee do some greater thing, wouldest thou not have done it; how much more then, when he saith to thee, wash and be clean*: Now *Naaman* being prevailed upon accordingly did it, and was cleansed.

So is our Subject too mean and contemptible to the high Notions of the Process-mongers; for I know by Experience, that should I reveal it, as I have done to some, they would neither believe nor regard it.

This I Instance to shew what a great esteem many have of their own Conceptions, as also that the same Spirit of Ambition remains this day, especially in those, whose Head is fill'd with the

Ideas of things, although they may prove meer dotage in Practice, as *Naaman's* would: Nay, what if I should say, that there are too too many, that are Elevated to a far greater degree of Self-conceitedness, than he was, and so are not to be prevailed upon by men of an inferiour Rank; neither durst we use that familiar Language to them, as his Servant did to him, although advised to their own Interest. Verily this seems to me a principal Reason, why the Leprosy of Error in this Art remains so visible at this day.

And although (as before instanced) we have a cloud of witnesses on Record, concerning the verity of this Art, and Nature's *Catholick Fountain* and *Spermy-Water*, that generates all things in the Fire, Air, Water and Earth, and principally by the activity of the two active Elements, visible to the eyes of all Men; yet to speak of the Art of Transmutation is a very ridiculous thing, and the very name of *Alchymy* counted a *Chimera*, and the Students thereof (if they hit not the Nail on the Head the first or second blow) are drawn forth with a black Coal of Infamy: such little consider with what difficulty and hardship many of the Ancients possessed it before us, and through a great field of Errors obtained the Truth. Nay, they say that all erred in the beginning, and so leave it as a Caution, that the true Labourer should not be disheartned, though he do Err, &c. for *errando discimus*, by erring we learn.

But hoping that these lines may fall into the hands of some, who may not only have a sence of what I here Write, but also a fellow-feeling of my painfull and indefatigable Labours, as knowing that the Art is not obtained at once, but by steps; and therefore will with me pittie the Ignorance of the rash and hasty Process-monger, and also smile at such before mentioned, who

damu
so fre
it, ev
men
thus
that
the m
Regen
But p
nature
media
to the
ments
pound
or · C
a tru
pening
found
justice
must
ver th
this E
shall
shew
ignora
sopher
full Po
plain
fore n
which
all th
tant,
cal T

Have
ter, I
which
better
thing
as an

dam

WOT

dam up to themselves this Fountain, which is so open, so free, so general that most Men have it, and know it, even that Subject Matter, from whence the Wise-men obtained their Knowledge: And although 'tis thus open and free, yet I am very apt to think, that it will remain as a Fountain sealed, while the man of sin thus remains, and the work of Regeneration and Restoration is so little known. But passing by this and much more of the like nature that might be said, I shall come more immediately to the matter in hand, which is to shew that this Subject contains all the Elements, and all the principles in a single and compound manner; for as it hath its *Eastern Magnet*, or *Chalybs* found in the belly of *Aries*, which is a true Sulphureous Fire, coagulating & ripening the Compound; so hath it its *Western* & found in the belly of *Libra*, where the scale of justice is, for it casteth off all Corruptions; here must thy Tent be pitched and settled too, if ever thou intend to see the Flux and Reflux of this Fountain or Sea, and I doubt not, but I shall sufficiently discover in these Writings, and shew the Sons of Wisdom, that I am not wholly ignorant of the Mysteries of the Ancient Philosophers, though as yet but a *Tyro*, being not in full Possession, and 'tis usual for such to speak more plain in any Science than a crafty Master; therefore mayest thou perhaps find, that in these sheets, which thou may'st not be able to gather from all the voluminous writings of the Ancients Extant, designing it as a Journal of my Philosophical Theory and Practice.

Having already plainly pointed forth the Matter, I shall now come to lay down some Rules by which the Nature and Qualities of it may be the better discerned; in order thereunto, the first thing that I shall offer is as follows, stating it as an infallible *Maxim* in Philosophy. *That if ever*
the

the Artist expects to obtain an Universal Medicine, it must be in, by and from such a subject, as hath not only all the particular forms of Mineral Salts and Sulphurs, as may by the hand of an Artist easily be demonstrated; but also the Metallick ones too, together with the general form of Light, Heat, Motion and Astral virtue, from whence the perfect Metals receive their Beauty and Durability, even from an oily and lightsome vapor of Salt, Sulphur and Mercury, by which the particular body of Salt and Sulphur is Animated, Enliven'd, Purified and Exalted, as also truly Open'd, so as to cast out all its corrupted Defilements, and to be brought to a nature wholly Universal, by the Magnetick virtue of our Western Mercury.

This is the true beginning and foundation of our Art; for 'tis impossible for any thing to give that, which it self hath not, and therefore cannot be attributed to any particular Species whatsoever, but to the great Fountain of Nature, even that Catholick Salt, Sulphur and Mercury, whence all things derive, in secondary Causes, their life and multiplicative virtue.

And to describe it more plainly, it is living Fumes, both Male and Female; the Male is a dry and sulphureous Earth, naturally and artificially prepar'd both simple and compound; the Female is a moist and living Vapour, a spermatick and seedy water, and the whole a mystical Emblem of the ancient Vapour, Myfi, Hyle or Chaos, whence the World by the stupendous Art of the great Artificer, even the Almighty God, was first formed; for in its Womb is contained the first End of all natural Forms, yet unspecified: This was from the foundation of the World, and will be to the end thereof, the true and right beginning of this Mystical Science.

Now

Now
constit
Separa
my-wa
Air an
fixed
contain
ters be
lating,
its nat
Distilla
sonous
stitutes
mation
of the
adding
neger
of our
ters, t
Womb
cture.
yet a
watry
mation
Artist
and fe
turally
dry W
a Gre
the Go
Earth,
the W
that fa
Medea
gons o
Gover
Drago
govern
Artist
shown

Now the first necessary Apparitions that are constituted and do appear from the first Chaos in Separation are the Elements, viz. A superior Spermy-water, and an inferior Saline one, which is Air and Water; Earths, Red and White, and a fixed Vitriolick Salt, and sharp Vinegar; these contain Earth and Fire. Now the Inferior Waters being putrified and separated from a Coagulating, Arsenical, Poisonous Salt, and united with its natural Spouse the Salt of the Earth, then by Distillation and Sublimation purified from a poisonous Fume and Corrosive fixed Salt, which constitutes a second Apparition in order to a Formation of the body natural, which is an Union of the three Earths with the Spermy-water, and then adding the first Menstruum or Fire, viz. the Vineger and Mercury sublimate, produce, by means of our Fire, by Digestion, out of the United Waters, the first body of Earth and Fire, in whose Womb is contained the first receptacle of Tincture. For mark it well, our Fire is Sulphureous, yet a living and volatile Earth, purified from all watry aquacity and earthy Faces, and by sublimation brought to that estate that answers the Artift's end, even to heat and warm the cold and feminine Matrix of Mercury, making it naturally to throw off its Defilements. This is a dry Water and yet a Fire, and Luke-warm Ashes, a Green Lyon, a House and Habitation of Tincture, the Governor of our Bath; that White, that Lunar Earth, which to this day from the foundation of the World hath remained undiscovered; this is that fat and dry water which was prepared by Medea, by whose advice Jason charm'd the Dragons of the *Hesperian Gardens*: And as it is the Governor of the Bath, and the Conqueror of the Dragons, so by it alone the oyl of the Lamp is govern'd Clibanically, and without this heat the Artift must fight a long time; the reason is shewn by *Sandivogiu*, who says, *That Nature makes*

the Metals of Mercury alone by long decoction, but Art adds a ripe Sulphur, which makes a great Abbreviation of the Work. For although 'tis a body, yet 'tis volatile in the nature of a Spirit, so that it the more readily unites with Mercuries nimble motion; this is a volatile Sulphur out of a volatile Mercury, which carries on the work to its first Predestination, in order to Perfection. The practice of it is, to unite the dry and moist, viz. the Sulphurous and Mercurial, and that in a Complicate, yet simple Compound Nature, sc. in a double dry and double moist Nature; the first dryth is in the Earth Natural, the second in the Earth and Fire Artificial; the first Moisture in the united Inferior Waters, the second in the Air. Now the most dry and the most moist are Male and Female, which are acted by an Active Spirit, which is in them all, but is only manifest by the Union and Rotation of Elements, by casting of a Mineral Sulphur into a Vegetable Mercury, by which they compleatly and perfectly purge each other; so that the whole work is but a rarifying of Water into Air, and condensing Air into Earth, and to make Spirits bodies, and bodies Spirits again, which is effected by uniting the Centre to the Circumference, and by boiling Fire in Water; for he that knows not how to weigh the Fire, that is to say, to know its true *Pondus* in the Composition of Bodies, as also to measure the Wind, or rather know that Power that holds the Wind or Air in its fist, shall never know the right beginning and practice in our Philosophy, which in plain Terms is in the Balance of *Libra*; for as the right scale holds the weight of Fire, so doth the left the weight of Air, grasping and separating the pure Air from the crude, which crude Air must never go into the Work; for nature throws that off, as a voluntary vomit, being the most wild and uncondensable fume in the whole World. That adult Sulphur contained in the

to a rarifying Air into fire, and
condensing fire into earth.

bustibl
and se
it avai
must
from t
by the
first V
remain
or Elix

The
knowle
clean
the wh
is that
stery,
mineral
much str
up is a
Habitat
by the
for Fla
kill ever
pher sm
sel, whi
Pomatus
which i
body o
ature, f
although
up toge
black ap
mental l
Eagles, v
the Gree
the chief
ness, in sp
King's R
and Mer
must be

buffible Oyl, which was you to distil or sublime, and separate a *Fæces* like Lamb-black from it, yet it avails not as to our work, for nature alone must perform it, for the separation of the pure from the impure is not by hands, but to be done by the stone of Fire; thus I have shewn in the first Work what must be separated and what must remain, which brings me to the second *Menstruum* or *Elixir*.

The principal way to attain to this is by the knowledge of the *Green-Lyon*, which is that unclean *Menstruum*, in the true preparation of which the whole Art consists; for in his Bowels alone is that fire, which is the key of the whole Mystery, and according to *Pompanus*, 'tis equal, 'tis mineral, 'tis continual, and evaporates not unless too much stirred up; now, this too much stirring of him up is a violent breaking of the Vessel, House or Habitation, but if thou shalt be so rash, he may by the force of his stink at once knock thee down; for *Flamel* says, *The force of his stink is able to kill every thing living*; but adds, *that the Philosopher smells not this stink, except he breaks his Vessel*, which breaking of the Vessel is the same with *Pompanus's* too much stirring up of the Fire, by which it evaporates and flies away; for as the body contains the receptacle of the *Golden Tincture*, so doth this that of the *Lunar* one; and although both the *Mercury* and the *Gold* grow up together, and the body is calcined and made black and unctuous, yet these two have no fundamental Union in all the time of the flight of the Eagles, which are seven or nine, for all this while the *Green-Lyon* is predominant, and all this while the chiefest colour that doth predominate, is blackness; for in this colour only is contained the *King's Royal Diadem*, and the *Magicians, Sol, Lune* and *Mercury*. For you must know that *Lunar* must be whiten'd before it is taken out of its Womb,

Womb, for when ripe 'twill give thee not only a *Lunar*, but also a *Solar Oyl*.

The Philosophers say, the whole work is but to extract the Water from the Earth, and to return it to the Earth again; but in these words there is something very Mysteriously to be understood. For if the Water or Spirit, that is putrified in the Earth be not cooled by casting it into the Water and Air, by which 'tis cleansed, 'tis incapacitated to return to the Body; for as the sublimation Artificial carries off an Hydropical Water and filthy Earth, so doth this natural purifie the matrix of Mercurial Water in which 'tis sown, making it likewise to cast forth a filthy Earth and Hydropical Water also. This is *Arsephus's body* that coagulates the Water into driness, as *Rumet* doth Cheese, out of the body in the Water; the body being purged by Vinegar and Salt, and our fiery *Dragon* by the juice of the vegetable *Saturnia*, they may again be united by the Medium of our dry Water or Philosophical Fire, *Flamel's* first Agent or Peacemaker: *Basil's Sal Armoniack*, which in page 136 of his *Elucidation*, he so much magnifies, bidding thee not to despair of obtaining, and telling thee, that it comes out of the Mine of old *Saturn*.

Hence thou maist easily discern that there must be *Mediums* between the hot and the cold, the dry and the moist, and is also the union between the volatile and the fixed; for the body being formed in the Water by a body Spiritual, and a Spirit Corporal, or out of a vitriolick Water, and a Sulphureous Fume, they mix *per Minima* in the Sulphureous Earths: But if they are not performed gradually, the body will lose its Magnetic Vertue, and so will never be able to return to a Spirit again; for if the body is not endued with a powerful attractive Vertue, it can never be Animated, and if the Celestial Spirit be not

pure
they
body
the
fial
more
thou
and
the
from
Spirit
ripe;
our
Hero-
dissolv
will fi
up th
Additi
third
which
when

Here
outwar
on; fo
it must
ter and
raised
fall, t
dage of
duality
rities, a
Body, t
is a Sp
it takes
the effe
therefor
an be c
times d
for acco

pure, the body will not retain it to profit, for they are nourishment one to the other; the body fixing the Spirit, and the Spirit exalting the body with Celestial Virtue, nay, that Celestial airy life by which it was (although after a more simple manner) first formed, so that here thou maist observe. That that body is most healthy and durable, which is nourished and enliven'd by the more simple food, so called, as proceeding from the first *Ess* of its own Being, so is that Spirit that remains in its own habitation until ripe; for it is that only, which gives strength to our Philosophical Babe, so as to bring it to an Hero-like state of force and strength sufficient to dissolve the body: For the White and Female Dove will first ascend, and that will go down and fetch up the Male, for 'tis by Regeneration and new Additions of Water, Spirit and Fire, that our third and Permanent *Menstruum* is brought forth, which is a white and incombustible Oyl, taken when ripe as a Kernel out of the Shell.

Here thou maist conceive (I mean as to the outward) that mysterious Doctrine of Regeneration; for the first Body after it is brought forth, it must be brought down to Death, by the Water and Spirit of the *Prima Materia*, and then it is raised a more glorious one; for doubtless since the fall, the whole Creation groans under the bondage of Corruption, as saith the Scripture: For duality being enter'd, it brings with it its impurities, and therefore may be aptly said, there is a Body, that is from the Earth, Earthly; so there is a Spirit, that is more Celestial and Pure. For it takes off the Adamical Corruptions, I mean, the effects of the curse for Man's Transgression, therefore must the Body, like *Naaman the Assyrian* be cleansed of its Leprosy, by going seven times down into the Cabalistical River of *Jordan*; for according to *Artephius*, the hard and dry bodies must

must be put into the Water once for all, that is to say, there must be no fresh matter, yet there must be fresh Water and Spirit, yea and Sulphureous fire too; for he also adds, *That in their Vinegar of Mountains, there is one of Antimony, another of Mercury sublimed, which adds to the body both Weight Colour and Tincture*, for 'tis the Spiritual Seed of this first Male, that causes a Fermentative virtue in the Water, therefore if it transmutes so much crude, what will it do when ripe.

For this Operation in the *Elixir* is a reiterated dissolving of the body into Water, and hath a volatile and fixed part, which *Flamel* compares to two Dragons, one with and the other without Wings: The fixed Dragon is *Sulphur*, and the volatile Dragon is *Argent vive*, bore up in the Wind, one half draws downward and exalts *Sulphur*, the other half upward and exalts *Mercury*; now by this circular Motion an incombustible and permanent *Sulphur* is exalted. Hence 'tis clear to conceive why the Vessel must not be open'd till ripe, nor the Fire go out; by the Vessel you may understand that of Earth, and by the Fire the Spirit, which also hath its Nest, to wit, the Blood: For in this Nest are seven or nine Eggs, which Nest if broken, you never will hatch the Chickens; for this Mercurial Water hath Power, not only to carry the Corruption from the circumference, but also when truly exalted to separate the same from the centre.

'Tis indeed no wonder that this Celestial Spirit or Spiritual Mercurial Vapour should so cleanse those places through which it passes, as to translate from a Natural to a Supernatural State; seeing 'tis the Celestial Spirit, that gives lustre and durability to all things.

The
quantit
the mo
tion, w
five su
on of
the Gol
Animat
as I ma
the Cha
ing is
exalted.

This
cury Sim
Diana,
Midwife
lo; for
the Deh
Pythou k
qual to t
disposes
fixed Bo
Spirit, a
gon, as V
of which
and make
for the R
ed by th
and Luna
its stren
therefore
newel: a
underfoot
kin to the
in so near
blood wen
rable Unit
Arcepius;
cal; for a

Therefore (as *Sandvogelius* saith) the greater quantity of Vapour passes through the Mineral Earth, the more it is cleansed and fitted for perfect Generation, which plainly points forth not only the successive sublimation into Spirit, but also a condensation of the said Spirit on the Body again: For as the Gold is dead, the Mercury is alive, and by this Animation the body is made living and exalted, as I may properly say by opening and shutting of the Chaos, &c. by means of our living Sulphur Mercury is Coagulated, and Laton or the body of Gold exalted.

This Lunar Sulphur doth exalt not only the Mercury Simplex, but also *Duplicatus*; for 'tis the chaste *Diana*, born upon the Island *Delos*, which will be Midwife to her Mother *Ladona* to bring forth *Apollo*; for 'tis his own Arrows by which the Water of the Deluge is in part dried up, and the Serpent *Pythou* killed; 'tis indeed the Philosophers fire equal to the Sun, that putrifies the Compound and disposes *Sol*. Now by *Sol* you must understand the fixed Body, which as yet hath no union with the Spirit, and therefore will part with its fiery Dragon, as Water will separate from Land, the virtue of which Sulphur the Spiritual Mercury will attract and make it Quintessential; and prepare the Soul for the Redemption of its Body, which is performed by the twofold Zaybeth, sc. the *Spiritus Mundi* and Lunar Sulphur, which is volatile, and spends its strength in Conjunction with the Sun, and therefore must she every Month have her Light renewed; and here the Philosophers are easy to be understood, when they say, their Water is more of kin to the Sun than to the Moon, because, it stands in so near Affinity to the Body, and would, if the blood were separated, become one with an inseparable Unity; by this you may know according to *Arcebius*, that the Operation is truly Philosophical; for although the body is calcined and made
C black

black and unctuous, yet must it retain its magnetic Virtue; for whoever shall be so vain, as to think to perfect the great *Elixir*, and sees not his Earth endued with this Property, is certainly in an Erroneous way, and must begin again: For as the blood hath affinity to the Mercurial Water, so hath that Water to the Body; for according to *Basilus*, the fixed blood of the *Red Lyon* hath its Original and Consanguinity from the unfixed blood of the *Green Lyon*, therefore, are they near of kin, and will unite by bare digestion, by the addition of our *Sulphureous Fire, Vineger or Saline vitriolick Water and Mercury sublimate*. For thus the Sun and Moon must be in Conjunction to absolve perfect Generation, which is done by successive Animations, Cohobations and Rotations; for this Reason the body is often liquified in the Water, for the Tincture comes not out all at once, but by degrees, and still ripens farther and farther; for though the two first *Menstruums* do exalt and generate the body, and in good part purify it, yet have they not power to make a radical Dissolution, as doth our third perfect and permanent *Menstruum*, which is a Mercurial Oyl, which dissolves *Sol*, as Ice in warm Water; for it is the mother of *Sol*, from whence *Sol* was Generated, and therefore it dissolves it in the preservation of Form, and generative Virtue, which no other thing in the world will do.

Now I shall no longer deter thee from the knowledge of this third *Menstruum* or Fire, mark well what I say: It is drawn out of the second, as Spirit from Blood, or according to *Breusian* as Oyl out of Water, which is *Arzoth* out of the *Elixir*; and according to *Arcepius*, 'tis their Mercury drawn from the *Vitriolick Caverns and Red Servant*. The Philosophers Water of May-dew, their invisible and Divine Water, which is not seen till the Artist please, which must not be till it become a perfect

fect fr
is no
mutati

In
chymy
as the
this S
ble, a
as to
effecte
tain,
as bein
that fo
cited p
the b
this p
Veget
perties
in their
tions,
things
ticular
is pro
that th

'Tis
ty, tha
it out
the vit
the Sec
and as
aid fo
For as
this is
life, I
Perma
to pre
ted an
ing w
gud

best fruit, call'd *Virgins Milk*, without which there is no profitable secret, either in *Alchymy* or *Transmutation*.

In vain therefore do the many pretenders in *Alchymy* boast of their dissolving Waters or *Menstruums*, as they call them, for they have little proficiency in this Science, till Gold and Silver is made irreducible, and so its Light and Tincture multiplied, so as to communicate it to others, which can never be effected, but by the true knowledge of this Fountain, from whence Light, Life and Tincture proceed, as being that only Catholick, and Universal Spirit, that forms bodies, and supplies them with the aforecited properties when formed; and that thou maist the better know it; I tell thee, it hath not only this property in the Mineral Kingdom, but in the Vegetable and Animal also; which are not the properties of *vulgar Mercury*, whatever Sophisters think in their sophisticating Processes and silly Amalgamations, but the *General Mercury*, that nourishes all things: For although every *Classis*, and every particular body hath its own seed, by which its like is produced, yet the All-wise Creator hath ordained, that they all should be nourished by one Spirit.

'Tis upon this very Account, *viz.* its Universality, that (I make no doubt) it is said, *Adam* brought it out of *Paradise*; for if in the Generation of Man the vital power hereof should not act its Office, the Seed could never be brought to its Perfection; and as in Generation, so doth it likewise lend its aid for continual Nourishment and Preservation. For as *Sandivogius* says, *No mortal can live without it*; this is that which gives greenness to Lawrel, a new life, I mean, the Multiplicative one to every *Species*, Permanency to Gold, and by its Starry-fire a lustre to pretious Stones, and when Concentrated, Exalted and Prepared, Malleability to Glas; concerning which you have a notable account of a famous Artist;

Artist, who, in the Reign of *Tiberius Caesar*, causelessly lost his favour, or rather for the doing of that, which by others was counted impossible, viz. the restoring a Porticu at *Rome*, for the which nevertheless he was banished the City, &c. This Artist imploring his Pardon, presented *Tiberius* with a Glass, which, whilst he craved his Pardon, the said *Tiberius* threw against the ground, and being bruised, and crush'd together, but not broken, the Artist by an Hammer brought it to its former shape; whereupon *Caesar* asked him, Whether any besides himself understood this Secret? He replied, No. Where upon he commanded his Head to be struck off, saying, That if the Art of Malleable Glass should be practised, it would make Gold and Silver but cheap and inconsiderable things, *vid. Wan's History of Man.*

This Spirit or rather the Soul and fiery virtue of this universal Matter stands in Harmony with the great World, and consequently is the foundation of that, which is called, *the Sophi's perpetual Motion*; and the Permanent Sulphur of this will give a Transcendant lustre to Copper, and make it, as in Scripture is mentioned, as pure as Gold. There is a fiery Power in it, that will fix common Mercury, and a Golden and fiery Sulphur, which the Philosophers say, is the Water of the colour of Fire, mentioned in the *Maccabees*, which was hid in a Pitt, and being taken out burned on the Altar, and the same with that given by the Angel for *Esdra*s to drink.

From hence I am well satisfied, all the natural Magick, so highly esteemed by the Jewish *Cabala*, and Christian *Sophi*, had its rise and foundation, and I will distinguish it thus: The Divine Part, which was for expounding the Law, received by the hand of *Moses*, as also the Prophets, did flow from the unspeakable fountain of God's inexhaustible fullness by the Revelation of the Divine Spirit; and the natural doth flow from Natures Catholick Spirit, which

being
ries,
matic
ings:
Art r
obtain
and P
Labou
for wh
Labori

For
rit bec
first F
visible
arms o
not on
to ref
sure h
But m

The
this M
writte
self: F
of the
cine, a
tho' in
ted R
of the
watry
nature
fire of
lake of
Passive
thing,
and co
to tho
Ancien
Dungh

being rightly understood, expounds all the Mysteries, couched in Tropes, Metaphors, and dark Enigmatical Speeches, contained in the Philosophers Writings; so that it may easily be conceived, why this Art remains at this day so hidden, and by so few obtained: For Man's natural Wit, Learning, Arts and Parts, are all too short; it must come by hard Labour, guided by an Illuminated understanding, for which reason some have said *Dit sua Bona vendunt Laboribus*.

For this Reason, Reader, hath this Universal Spirit been so highly esteemed in all Ages, tho' in its first Formation 'tis so Spiritual, that it is almost invisible and untangible, yet it must be nourished in the arms of its Nurse, till brought of such strength, as not only to cure sick and imperfect Metals, but also to restore Man's body to perfect Sanity, and is a sure help to the needy, while in the vale of Misery. But more of this in *Mercurius Caducei Rod*.

Therefore (O Reader) slight not the Antiquity of this Mystery; nor this Epistle; for what I have here written is a Doctrine, as ancient as Philosophy it self: For they all affirm with one Mouth the Office of the Universal Spirit in making the grand Medicine, and that by a gradual progressive Motion, altho' in this Work 'tis Retrogradation, or a reiterated Reineradation of the body, and a Congelation of the Spirit; in which Act the earthly Faeces, and watry Aquacity is cast off, and so of a cold and moist nature is made hot and warm, even the permanent fire of bodies, from whence proceeds the Chrystalline lake of the wise Men, and all these both Active and Passive arise from one matter; for the matter is one thing, containing an Emblem of all things, mean and contemptible to outward appearance, especially to those who know not its inward virtues. And the Ancients did not Err, when they said 'tis found in a Dunghill, and that 'twas cast away as a thing of little value,

value, and therefore did they write of the smallness of its cost.

But now the case is alter'd, experience makes men wiser; for in some parts of the World the general crude matter is become a Manufactory, although the true and simple matter is obtained with difficulty. This I shall pass by, and come to Explain what may be understood by the vessel in which this great Medicine is prepared; for to bring it to its perfection, there must be adapt and proper Instruments, &c.

'Tis true, I am not unsensible, that there is a vulgar notion of those, who take the Philosophers words according to the literal sence, That 'tis a thing of small charge, and may from the beginning to the end be wrought in one Vessel; but this is a mysterious Knot, and one of the greatest Riddles, that is contained in their Writings, as hath been confirmed to me by woeful Experience; and therefore am bold to affirm, that 'tis so difficult to be understood, if taken in the vulgar Sense, as if it should be a vessel of Earth or Glass, they shall never see the perfection of the Magistery.

But in Commiseration to the true Desirers of natural verity, I have already sufficiently shewn to a Son of Wisdom, what is to be understood by the Vessel and Fire; I shall yet further add, that by the Vessel is understood the Philosophers Earth, which must be calcined, that its Golden Seed may be extracted, which being perform'd you have a ripe Seed, which will soon reward the Artift. Now this Seed can't be extracted but by an Homogeneous *Mens-truum*, to wit, our third fire, which fire likewise must not go out of its vessel of blood, until it have strength to withstand the Fire and the Water, tho' it may far sooner be taken out of its Vessel than the body, yet it must not be open'd in less than three Eagles, according to *Phileas*, or five Months time, *Flame*

Flame
shews
with t
tion
not be
shew'd
lance
Justice
Consec
its hel
hath S
sert in
two V
the M
gius la
Jake we
him, c
the oth
add a
in the
the cau
quentl
fear I
goras,
the Ph
Herme

But
stream
false,
that is
tural
and wi
deceiv
passion
Manki
Earth
pains,
trary:
tity of

Flame's time of blackness; for if you do, experience shews that you destroy the life and can do no more with that *Chaos*; for by putrification only is Generation and Separation of Impurities, and that you may not be ignorant where they are separated, I have shew'd that all must be weigh'd in the Mercurial Balance of *Libra*; for there is the Sword and Scale of Justice, and its due weight here is of the greatest Consequence in the whole Work; for as *Mercury* hath its helm of *Sulphur* to Steer and Govern the Work, so hath *Sulphur* its Receiver; so that I may boldly assert in the most strictest sense of Philosophy, we have two Vessels, without the exact knowledge of which, the Magistery will never be effected; nay, *Savino-gius* saith, That Nature hath but one, but for brevities sake we use two, which *Philalethes* in his Comment on him, calls the one the Star of *Mars* and *Venus*, and the other *Mercury* of the Philosophers: Nay, I may add a third, viz. our fiery Furnace or Magnet found in the belly of *Aries*, which by its *Lunar* nature is the cause of the Calcination of the body, and consequently of the flowing of Radical Moisture; but I fear I have already transgressed the silence of *Pythagoras*, and so have incurr'd upon me the Curses of the Philosophers, for so plainly opening the door of *Hermes's* mystical Temple, &c.

But as I use not other Mens words, nor run in the stream of vulgar Errors in protesting what is utterly false, so neither shall I write or deliver any thing, that is disagreeing to the Law of verity in the natural and artificial Process, so as to expose known and willful untruths to the World. But for the undeceiving of the true Desirer, in Bowels of true Compassion, I do further boldly assert in the face of all Mankind, that as to Chymical Vessels of Glass or Earth it requires many, much cost and considerable pains, whatever ignorance may conceive to the contrary: For the Crude matter yields but small quantity of pure Seed, so that considerable quantities are

required for Distillation, and consequently convenient Vessels; others for Calcination and Sublimation; others for evaporating the vitriolick Salts; others for making the Vinegar and Mercury sublimate; others for preparing of our Sulphureous Fire, the Luke-warm Ashes, and Fiery Furnace, which is the beginning of *Pontanus's* fire, and manifests that Celestial Spirit, which *Pontanus* saith is taken elsewhere than from the matter, and as I have said is the Governor of our Bath; for by it the Oyl of the Lamp is govern'd Geometrically, for the vegetable *Saturnia* doth embrace the pure part of the *Saturnia Minerale*, and so throws off those black *Fæces*, that hinder the otherwise resplendent Whiteness, and so consequently by means of this *Sulphur* our *Mercury* is Hermaphroditical. But as my design is chiefly to touch at the three Fires, I shall now speak a few words concerning that fire, which must not go out, viz: the Philosophical Spirit or Fire, contained in the blood, which must remain there till well digested and ripe; for after the first Distillation there will separate a blood-red Oyl which is a noble Medicine, so that when they speak of the fire that must not go out, they mean not the Culinary one, for that necessarily after every Operation must go out; but the internal one, even that sharp Spirit or Fire, which causes putrifaction in the whole Compound.

Thus having shewn them the Vessels and Fires, tho' I have thwarted the Opinion of those, who assert, that one Vessel is sufficient, being well satisfied that such understand not the Philosophers Writings, but according to the sound of words; for which reason their Operations ever have and always shall remain Erroneous, &c.

I shall now come to unfold another Mystery concerning the Seal of *Hermes*, which some think to be only the exact closing and sealing of a Glass by a Charcoal or Lamp-fire; when as the Philosophers Hermetical

metics
of the
fant;
lately
sealing
great
fels, t
better
althou
Vessels
Sophist
nough
therefo
dom w
in tha
such I
Natur
in Cru
gulus o
gar So
tions,
their
Human
rience
and fru
much I
as the
cury)
Univer
that Sa
pares A
this A
now co

As t
would
First,
which
Second
ter; fo

metical Seal is, the sealing of the form in the belly of the Matter, or the mother in the belly of the Infant; which Infant (as *Arcebius* hath it) is but lately brought forth. For as to the nipping and sealing of a glass to me is of little Consequence, for great part of the Operations is wrought in open Vessels, that so the External or Mineral fume may the better pass off, especially in the work of Nature; although in the work of Art, we do exactly close our Vessels, but not in such manner as is understood by Sophisters. But as to this point I have also said enough, and more than ever was said before, and therefore shall pass it, by, seeing, the Sons of Wisdom will understand it Essentially and Practically in that I do not write for Information of Sophisters, such I mean, as by their metallick Mixtures destroy Nature; but cannot exalt her, whether they work in Crude *Mercury*, amalgam'd with the stellified *Regulus* of *Antimony*, and again reviv'd: Or with vulgar *Sol* and *Luna*, or any of their corrosive Dissolutions, which makes no radical Solution. As also their process of *Vitriol*, Dew, Snow, Rain-water, Human breath, &c. which I know (by woful experience) to be the work of Sophistry, and all vain and fruitless, as not knowing our *Gold* nor its birth, much less our *Mercury*, by which it is exalted. For as the *Gold* is noble, so doth the mother (or *Mercury*) far more excel in Nobility, Excellency and Universality. But this I shall pass by, and shew thee that *Salt* prepares *Sulphur*, and *Salt* and *Sulphur* prepares *Mercury*, and *Mercury* dissolves *Sol*. But seeing this Art is clothed with many Difficulties, I shall now come to touch in general concerning them.

As to the Difficulties, they are so many, that it would require to fill a Volume to describe them all. First, as to the knowledge of the true matter, which is the very foundation of a true beginning. Secondly, the true manner of operating in that matter; for many have known the matter, yet never been

been able to effect the Magistery. Others that have been more constant minded, have waded through a flood of Difficulties, as instance, *John Pontanus*, who erred 200 times, before he could obtain the true matter, and the right operation thereon, although he knew the matter in general. As also *Flamel* labour'd 21 years in his Broileries, and three years (or thereabouts) before he knew the first Agent; likewise the Author of the *Kleine Bawer*, to wit, *Johannes alias Cartilaeus*; who says, he waded through many Difficulties, and with great hardship obtained it, as his Labours extant plentifully witness. Likewise that famous Count *Bernhard Treves*, who is said to have been debarred three years after the knowledge of Requisites. Many more might be reckon'd, but I shall pass them by, seeing their Books extant do plentifully witness the same; and let the vain pretenders and foppish conceited ones know, that the Magistery is not so easily perfected, as they imagin, nor for so small a charge; for if you must by experience come through this difficult and darksome Wood (to wit, by Trials, all which require convenient Furnaces, Glasses, Coals and hard Labour for many years together) it must for certain exhaust considerable sums of Money, as doubtless the Ancients did before us in their many Trials, whatever they are pleas'd to write concerning the smallness of the charge. I shall instance my own experience now in these 16 years, since I have known something of this matter, during which time I have exhausted many hundreds of pounds, more than I shall name; the work being very difficult to be searched out, in that it contains many parts, various *Menstruums* and Fires, which if a Man should know one or two, and not the whole; he is still to seek, to perfect the design in the end. For he must not be imperfect in one Operation, that is required in the Magistery, if ever it is perfected. And in this case it requires the whole Man, and where a Family is to be maintain'd, how soon is a considerable sum of Money

Mone
Sangu
sophal
"Tin
"on
"and
"let
"lofo
"they
"dee
"to
"ack
"ons
"wor

The
matter
lence
culean
self m
for Fa
by the
Hercu
Colcho
be red
tion,
practic
Art.

And
my pa
Son of
Magif
will fi
comm
remain
as hav
whole
having
Philos

Money

Money exhausted? It is well said of the Author of *Sanguis Naturæ*, where he speaks concerning Philosophasters, "Who perswade themselves, that the Tincture may be made with a very little pains in one Vessel, one Furnace, with one external Fire; and so deceive with themselves many others. But let these high nos'd Scoffers know, that the Philosophers Stone is a thing of higher Moment than they imagine; for it is a difficult thing, and of deep search to be understood, and of great labour to be accomplished, which they with me would acknowledge, if they apprehended the Operations of Nature. But to what purpose are many words, &c.

The Crude preparation of the matter, and the matter it self is by the Philosophers couch'd in silence; yet the former is pointed forth under a Herculean Labour, which to perfect (they say) life it self must not be spared. And also that 'tis in vain for *Jason* to go to *Colchos*, without *Alcides*, and that by the help of *Medea*: Now *Jason* is the Operator, *Hercules*, the strength and power of an active Agent; *Colchos*, the Earth of the Philosophers, which is to be redeem'd. *Medea* is deep Meditation, Investigation, or in plain words, sound Theory agreeable to practice, all which to understand is no small piece of Art.

And therefore I shall thus candidly communicate my painful Experience to thee, who desirest to be a Son of Wisdom; nay, to such also which think, the Magistery is so easily prepared, to see whether he will find it so, and the more especially, since I have communicated that openly and freely, which hath remained secret from the foundation of the World; as having in plain and linear words described the whole Process, without any falsity or intermixtures, having adventur'd to do that, which none of the Philosophers ever did dare to do for fear of the curses,
or

or otherwise in Envy, as well knowing the great and eternal Being doth by his divine hand of Providence preserve this secret for such only, as he hath ordain'd there unto; and such only are led by the divine Arm unto the Altar of *Hermes's* Temple. So that the most plainest Writings, and amplest Truths will seem to such as are not chosen for it, the most difficult and abstruse or mysterious; as I am well satisfied from the Conversation I have had with Men of several Degrees in my Pilgrimage in this World, where Discourses have arisen concerning this Art.

As I hinted before, that I discovered that which never was discovered, which *Artephius* says, is not lawful for any one to Name, much less to Write; which *Sandivogius* doth hint at, where he says, "He hath written all things plain, excepting the shewing the way of Extracting the *Sal Arment*. "ack (or Mercury of the Philosophers) out of their Sea-water, and the use of it, which he directs to God or a Master, this being the very *Dalla* of the Art. But I have shewn the Vessel of Air, how the Mercurial Spirit is fortified and prepared to join with the body; I have also shewed the Medium between the Body and the Soul, to wit, the Lunar Fire, and that it is a Body Spiritual: For that the *Mercury* must be acuated with a *Sulphur* of his own kind, that Spirit being the Fire that brings on the work to its first Predestination, it being the Universal and Cœlestial Spirit, which one Author calls a Spoon, where he says, The Male and the Female must be united. (he says) they must have but one Spoon to eat together; so that the Male and Female may the better agree. But *Flamel* calls it a *Peace-Maker*, or *Apollo*, the yellow Sun, that is to say, by our Fire equal to that of the Sun: And the Author of *Sal, Lumen* and *Spiritus Mundi* also sheweth, That this Spirit is the cause of Perfection, being the Active Glue of both Natures, to wit, Body

and So
Mercur
" caus
" Op
" mat
points
which
der Lo
on, wi

Thu
niack,
is not
solve t
'Tis tr
and N
wise d
is a the
which
in whi
raining
white
his Elu
it. O
mentio
of Wit
our Sal
Vitriol
solution
by Vit
have in
combun
that B
doth
tals are
versal
rosives
mash'd
stroy t
ful han

and Soul; and that Metals are perfected by a threefold Mercury, or sum Total: The reason he shews, "because Nature produces not it self, but in every Operation there must be some Agent, and some matter subjacent to the Action. And withal he points forth, that that Agent was *Pontanus* his Fire, which all Philosophers have concealed, and kept under Lock and Key, as the sole-stearn of their Action, without which nothing can be perfected.

Thus having shewn the extracting of *Sal Armoniac*, I shall now come to speak of its use, which is not only for exalting the body, but also to dissolve the same, and that by the way of Generation. 'Tis true, there is a twofold Dissolution, Violent and Natural, which *Sandivogius* intimates; and likewise doth *Basilus Valentinus*, where he saith, There is a short way to bring it into its *Prima Materia*, which is done thus: Take the known Mineral Spirit, in which our Mercury, Sulphur and Salt is stout up, containing that Philosophical Mystical Gold, and pour it upon white calcined Tartar, as thou mayst read p. 168. of his *Elucidation* of the 12 Keys, therefore shall omit it. Only for the Information, that Tartar there mention'd is not common Tartar made from the Lees of Wine; but a fixed and genuine Tartar made from our Saturnal Matter, which is properly the Tartar of Vitriol. And *Paracelsus* intimates this forcible dissolution also, where he bids you dissolve the body by Vitriol, Nitro and *Sal Armoniac*; which process I have in measure follow'd, and have seen a white inflammable Oil: But being forcible, it carries not that Excellence with it, as the natural Dissolution doth. For, as *Philalethes* saith, That where the Metals are reduced by the help of Salts, is not an universal Dissolution; therefore *Basil* saith, That if Corrosives are us'd in the beginning, they must be again mact'd off, for sharp things hurt; and indeed they destroy the fixedness of the body, although by a skilful hand of the Artist they may exalt the Permanency

hency of the Spirit. But it is a hazardous way; and is called the breaking of the Egg, and hath an adherence to the preparation of the *Alkabeft*; therefore (as *Philalethes* says) it is an hundred times more difficult than the *Elixir*, being done by force and violent Fires, it is in danger of being lost. *Ludovicus de Comitibus* intimates the same, where he sheweth the difference between the preparation of the *Liquor Alkabeft*, and *Mercury* of the *Philosophers*, shewing, that the one is made by a fermentation of the body, and bringing it into a Spirit, by which its seminal virtue is destroyed; the other natural dissolution is, the sowing of Gold into its own Matrix: Well might *Philalethes* say, that the Body or Sulphur is detrimented by the use of Salts; but I designing (as soon as convenient) to write a particular Treatise of the *Liquor Alkabeft*, shall omit any further Discourse of it, and come to speak of the natural Dissolution, which is done through a slow Calcination of the Body; therefore shall divide the whole into these 3 Heads, or a threefold Rotation.

Now this work is perform'd by a threefold Rotation or turning the Wheel; the first is the Preparation of the *Mercury*, which hath seven Animations or Cohobations of the spiritual *Zaybeth* on the body, which bedeweth it with Life and Cœlestial Virtue; as also with Purity, and virtue through a Radical Calcination, by which not only the body is exalted, but also the Spirit and Soul. For indeed, the whole work is but a Cohobation of an active principle upon a mere passive one, until the passive is brought to an Activity: These are the *Eagles* the *Sophi* write of, which must be seven or nine to devour the *Lion*:

For *Laton* or the Salt of Metals being form'd and calcin'd, must be dissolv'd and whiten'd by *Azorb*; which *Laton* is found in the bottom, and *Azorb* in the upper part: Therefore (as *Sandivogius* saith) You must find out such a moisture, that dissolves Gold as

Natural;

Natu
that
our o
come

Th
rism,
when
the r
Charg
great
ral is
to be
good
Books
Menst
our t
solvin

Th
Feces
and a
cond
out of
the af
fore f
" Tha
" trac
" unit
" pher
" thou
" ston

Now
before
two pa
other
of it
Yellow
is a Re

Natural, as Ice in Warm-water, and (he intimates) that it is agreeable with the body, saying, *It is that, out of which Gold it self is generated.* Thou being come thus far, the Herculean labour is perform'd.

Therefore I shall assert as a fundamental Aphorism, *That whosoever shall not find this Mercurial Fire, when prepared in quantity, of force sufficient to perfect the whole work with as little Labour, and as little Charge, is to seek, and must begin again.* For the great Charge is in the Artificial Work; the Natural is but small Charge, the Agent being sufficient to bring about its Perfection, and this will be a good distinction to understand the Philosopher's Books. The Artificial is to prepare our Fires and *Menstruums*, and the Natural is, to know the use of our third, perfect and permanent *Menstruum* in dissolving the body.

The body being dissolved, and the Corporeal *Feces* totally separated, and two Oils, a Snow-white, and a Blood-red one, being distilled, begins our second Rotation, which is by extracting a fixed Salt out of the *Cap. Mort.* which must be imbibed with the aforesaid white Oil, for the white *Elixir*; therefore for a concluding Aphorism I further affirm, "That if this permanent Body or Salt doth not attract the Soul, as the Load-stone doth Iron, and unite with it, thou art yet to seek in the Philosopher's Principles, and must begin again, in that thou shalt never see the perfection of the White-stone."

Now here begins the third Rotation, which is; before the White is cold, thou must divide it into two parts, the one part is for the White, and the other to carry on to the Red, which is, by imbibing of it with the Virgins Milk of the Sun (which is Yellow and Golden) to perfect the third Motion, which is a Red fusible *Elixir*, flowing like Wax, &c.

Thus

Thus Reader, I have Theoretically, yet practically given thee, what was never written before, and that in true Bowels of Compassion, being in the middle of my Age, free from Envy, I hope as fully free, as *Artephius* was in his wonderful Old age, that I can sincerely say, I should be well pleased, if all the worthy and honest hearted did enjoy this Mystery; and should be heartily glad to see an end to the Cut-throat Avarice; that so the poor may be relieved in such a way, that God through all and above all may be glorified. &c. according to the saying of a Wise-man, *Ut veritas exultetur, et Deus Glorificetur.*

Thus in Cordial Love I subscribe my self a true Friend to all that desire to exalt natural Truth, but more especially to those, that above all desire the wellfare of *Zion*.

Chlodophorus Myllagogen

Now we begin the third Rotation, which is to be done in the Whites cold, thou must divide it into two parts, the one part is for the Whites, and the other part is for the Red, which is by infusing it with the Virgin Mary's Milk, which is a Reddish Milk, having the Wax of